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THE FAITH AND Practice OF A CHURCH OF England-Man.

By William Stanley DD

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CHAP. I.

Of the CHURCH.

SAint *PETER*, 1 *Pet.*3. 15. *Bids us to ſanctifie the Lord God in our hearts, and to be ready always to give an anſwer to every one that asketh us a reaſon of the hope that is in us, with meekneß and fear.* And therefore it can never be improper, or unſeaſonable for the moſt private Man to give an account of Himſelf, of his Belief, and Practice, eſpecially in a time when Religion is ſo much controverted; that he may be corrected by others, If he be in any miſtake, (which I call God to witneſs, is not wilful) or if he be in

the right, that he may at leaſt by this example, do ſome good in the World, and provoke others to an Imitation.

I do therefore freely own, that I am not only a Chriſtian at large, who Believes Chriſt to be come, and the Goſpel to be the Word of God, and Law of Men, and content my ſelf with a ſilent Belief of This: But I look on my ſelf as a Member of his Church, his Body, being admitted into it by Baptiſm, and enjoying ſingular priviledges and advantages by it, as having a right to all the benefits which he purchaſed to his Church, and a ſhare in all the Prayers that are made for it. This Church or generality of Chriſtians hath ſeveral parts, ſome of which are more pure, ſome more corrupt; yet all that hold the Eſſentials of Religion, I eſteem to be of it. And tho' it be ſpread over the whole world, yet I look on it but as *One*, Chriſt himſelf

ſelf ſpeaking of his Church but as *one*, and accordingly I profeſs it in my *Creed*. And I think it ought to be but *one*; for the ſeveral parts of it ought not only to believe the ſame Articles of Faith, but as far as is poſſible to maintain the ſame Government, and keep up the ſame outward Order and Adminiſtration of affairs: That ſo whoſoever ſees them, may know them to be the ſame kind of men, tho' ſcatter'd into ſeveral Countries. And they ought to keep up Union not only with one another, but eſpecially with the Firſt and Pureſt Ages of Chriſtianity. For the Unity of the Church ſeems to require that we ſhould endeavour as much to keep up Unity with the Firſt Chriſtians, tho' we live ſo long after them in time, as if we had lived at the ſame time with them, but far diſtant from them as to place. And all the Members of the Catholick or Univerſal Church ought to be more *one*,

to have a better agreement among themſelves, a cloſer correſpondence and connexion, and a greater concern one for another, than the *Mahometans* have one for another, who profeſs the ſame Religion; or than the Philoſophers of the ſame Sect have, who hold the ſame Opinions.

And for my part I do what I can to keep up the Unity of it, by profeſſing Chriſt openly with *this Church*, which is ſo pure a part or member of it.

And indeed next to the ſending of our Saviour into the world, I reckon my ſelf bound for ever to thank God, that by his All-wiſe, and overruling Providence, he was pleaſed to order me to be Born in *England*, and to be Baptized there, and admitted into that part of his Church, which is there by Law eſtabliſhed, and which I do verily believe to be in all particulars, the Trueſt, and moſt Sincere part of the Catholick Church on earth.

Now

Now by the Church of *England*, I underſtand that Body of Men, who as to Church-affairs, are United together, under the ſame principal Church-Officers, the Biſhops, Prieſts, and Deacons; and Communicate with them, and with one another, in all Religious Offices, according to the Liturgy, and Orders of our Church, profeſs the Chriſtian Faith according to the Ancient Creeds, and the Thirty Nine Articles, and are governed according to the Canons and Laws of this Church.

And this Church, thus Framed, and Governed, (as far as I can judge) I find to be very conſonant to the Scriptures, and in all material Points to be exactly correſpondent to the Primitive Church, in its greateſt Purity, *viz.* under and preſently after the Apoſtles.

For it hath not only a ſubordination of Officers, which is neceſſary in all Regular Governments

whatſoever; But it hath the ſame Officers, Biſhops, and Prieſts, both in Name, and Authority, which ſeem ſpoken of in Scripture, which this Church always had, and all Churches that I can read of, ever had till of late, and the Church-Government that beſt agrees with a Monarchy in the State.

And whatever other men do, I eſteem it not a light matter, what Church-Government is among us, if it were only for this, that this Church-Government hath been ſo univerſally received by all that own themſelves Chriſtians, from all Antiquity; I may juſtly think there was ſome neceſſity of ſuch an Inſtitution at firſt, and fear varying from ſuch an Order, as not being able to diſcern perhaps all the ill Conſequences of altering it.

But I find alſo that all other Nations, and particularly our own, were Converted under this Miniſtration. That this is the way by which

which ſo many good men have gone to Heaven; the Principal of the Martyrs of the ancient Church, as well as of our own, having been its Biſhops. And by the going but in the way that ſo many good men have gone, I may hope ſooner to meet Chriſt, than in a by-way of my own Invention.

And I find alſo this Church not only to be govern'd by the ſame Governours, by which the ancient Church was governed, but alſo to have the ſame general Laws, and to execute the ſame kind of Orders (onely where the Times will not give leave, or where there is a juſt Power in our Church to change, or good Reaſon to vary) and to be the ſame way conſiſtent with Monarchy, and ſubſervient to it, and to the Peace of the State by it. Beſides, that it is the beſt way, according to Humane Prudence, to keep out Hereſie, or Schiſm, and preſerve

Union between the Members of the ſame Profeſſion.

And laſtly, I admire this Government, and Inſtitution, becauſe under it I am in no doubt of the Validity of the Ordinations of our Miniſters, or of the Validity of the Sacraments by them adminiſtred. For we have our Orders by a continued Succeſſion from the Ancients, and ſo from the Apoſtles, which is the only ordinary way, that I know of, for a man to be Commiſſionated to act in Chriſt's name.

And therefore, for one of our Nation, and Born within the Pale of our Church, to ſeparate himſelf from us, either from diſlike of Epiſcopacy, or on pretence of greater Purity, I muſt needs think to be a very dangerous practice. For I no more doubt there is ſuch a ſin as *Schiſm*, than I doubt there is ſuch a ſin as *Murder*.

Further

Further, I cannot but admire at the want of Underſtanding (to ſay no worſe) of thoſe men who have endeavoured of late Years to run down Epiſcopacy in general, as Popiſh, ſeeing it is very evident, that Epiſcopacy was from the very beginning of Chriſtianity, and many Ages before Popery, as by it are meant the Errours of the Church of *Rome*. And if it muſt be called Popiſh, becauſe the Papiſts have ſuch as they call Biſhops; for the ſame Reaſon a Man may call the Creed Popiſh, becauſe the Papiſts uſe, and profeſs it; And a man may call all the Greek, and other numerous Eaſtern Chriſtian Churches Popiſh, though in ſo many Points of Doctrine they are ſo contrary to the Church of *Rome*; But they agree with us in every conſiderable point of Doctrine, as well as in Epiſcopal Government; And this by a continued Succeſſion from the firſt Ages, which is alſo another very ſtrong

Argument on our ſide.

Indeed it is ſo far from being true, that Epiſcopacy is a Branch, or a note of Popery, that I look on Epiſcopal Government, as the beſt way to keep out Popery, or any other Error. For Epiſcopacy, as Eſtabliſhed in its Juſt Rights, and Power, utterly deſtroys the Papal Pretences; For this will bring the Biſhop of *Rome* to his former ſtate, when he was look'd on as no way differing from other Biſhops, but only as he was Biſhop of a bigger City, and had a larger Dioceſs. And the Popes Creatures were ſo aware of this, that in the Council of *Trent*, when the *Spaniſh* Biſhops would have Enacted Epiſcopacy to be of Divine Right, the *Italians*, the Popes Creatures, preſently ſmelt out the Conſequences of it, *viz.* That This would be to depreſs the Pope himſelf to the ſame Level with other Biſhops, and therefore made all the Intereſt they could

could that That Vote ſhould not paſs, and accordingly it was caſt out. And therefore I muſt look on the Pope as a greater Enemy to Epiſcopacy, than even Presbytery it ſelf. For Maſter *Calvin* himſelf did approve of Epiſcopacy; onely it could not ſo well be brought into *Geneva*, where there was a Popiſh Biſhop living, who was Lord of that City. But the Pope will allow of no Biſhops, in proper ſpeaking, but onely himſelf; all Biſhops deriving their Power from Him, He being the Head, and Root of Epiſcopal Power, as *Cajetan* hath determined; And all Biſhops acting onely with his Leave, and by his Authority, and Grace, ſwearing Obedience, and Homage to Him, as they do by the Oath which they muſt take when they are Conſecrated; All this makes them onely the Popes Servants, and ſcarcely ſo good as his Deputies; To be ſure they are not properly Biſhops in the true,

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and ancient ſenſe of it, as ſuch who, under Chriſt, had over their Presbyters, and People, Supreme Power, as to Church Affairs, and Accountable only to Chriſt, and to a Council of their Fellow-Biſhops, often Meeting, and Conſulting together for the good of the whole.

And as Biſhops in general are not Popiſh, ſo neither can our Biſhops appointed and conſecrated according to the Orders of the Church of *England*, be accuſed of Popery, of any kind of men; For at their Ordination firſt, and Conſecration afterwards, they all ſubſcribe to the *XXXIX. Articles*, to the uſe of the *Liturgy*, take the Oaths of *Allegiance*, and *Supremacy*, and give all the Caution, and ſecurity, that one Man can give to another of their Averſion to Popery, and ſteddineſs to the Church of *England*: And now beſides this, take the *Teſt*, and Renounce *Tranſubſtantiation*, and the other great Points of Popery, and

and particularly disclaim all subjection to the Pope, or dependance on him, and this with abundance of Truth and Reason.

For if Christian Religion had been planted here from *Rome*, it doth not prove that we ought on that Account for ever to depend on *Rome*, or our Bishops be subject to the Pope. For we can prove that *Scotland*, some *parts of Germany*, and other places, received their Christianity from *England*; And yet they will not allow us to challenge power over those places upon that account still in Spirituals. But it is evident that we did not so much as receive our Religion from any of the Bishops of *Rome*, but had it planted here, either by the Apostles, or Apostolical men, as is fully made out, especially of late by those great and learned Members of our Church, Archbishop *Usher*, the Bishop of St. *Asaph*, and Dean of St. *Pauls*.

Indeed

Indeed when Christianity was almost destroyed in the Eastern parts of this Island by the *Saxons*, who were Heathens, the Bishop of *Rome* sent *Augustin* to Convert some of those *Saxons*; but he found many Bishops in this Countrey, who altogether disowned any dependance on *Rome*; and would pay no Obedience to the Pope, professing they owed no more service to him, than to any other good Bishop, and pious Christian. And moreover we in *England*, may justly plead the privilege of the Kingdom of *Cyprus*, according to the Council of *Ephesus*, of being a distinct National Church, without Dependance on any other.

And as thus in point of *Right* we can justifie our not being subject to *Rome*, so also in point of *Fact*, we can say, the Pope never had any setled, and quiet Possession, and exercise of Power here; at least for any considerable time together, as

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is at large evident from what Master *Prynn* and others have collected; and all our Statutes of *Provisor's*, and *Præmunire's* do shew how little hold here the Pope was by our Government allowed, or own'd to have. And tho' many did appeal to *Rome*, it was against Law; and therefore, That gives the Pope no more Right here, than many peoples being Traiterous, and paying Homage to an Usurper, doth annul the Right and Title of the Lawful Prince.

If the Pope ever had any Power here, it could not be by a Divine, but a Humane Constitution, by the approbation of the King and Nation; and that very Power hath for good reasons annulled this Liberty, and revoked this Grant, and made it High Treason, or at least a *Præmunire*, to have any thing to do with the Pope, or See of *Rome*. And what ever Reasons there ever could be for holding a friendly Correspon-

respondence with the Bishop of *Rome*, I am sure there were and are as good, or greater Reasons for denying it now, and forbidding all Appeals to *Rome*; not only by reason of the vast summs of Money drawn out of the Nation, (all great Ecclesiastical Causes being judged at a Foreign Tribunal, and all Ecclesiastical Persons made to depend on another Jurisdiction,) But also we having found by woful experience how great an enemy the Pope was to our Peace, all Transactions with him were and are by our Laws most justly forbidden.

And therefore we being thus a Legally Constituted National Church, had consequently full power to Reform our selves, without asking the Bishop of *Rome*'s leave. (When we found many Errors by degrees crept in among us) Nor can we with any shew of Reason, or Conscience, be charged with Schism on that account; for we

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are ready to juſtifie to the World (as we have done it abundantly) that we have only caſt off Errors, or ſuch things as ought to be rejected, and have retained, or received, nothing but what is Neceſſary, or Lawful. And it is a hard caſe that we muſt be forc'd to ask the Pope's leave for us to grow better Chriſtians; and it is yet a harder caſe if he ſhould be unwilling, and not ſuffer us ſo to be.

And One particular National Church cannot, without great Impropriety, be ſo much as charged with Schiſm, from another National Church, ſuch as That at *Rome* is, but from the Univerſal Church.--- So that it is a kind of Non-ſenſe for us even to be charged with being Schiſmaticks from *Rome*, unleſs *Rome* be all the World, or a Particular be an Univerſal.

Ours is the National Religion; And for the firſt Ten Years of Queen *Elizabeth*, the Papiſts did Com-

Communicate with us, till the Bull of Pope *Pius* the Fourth, *An.* 15^{69}_{70}. though our Reformation was then fully setled. So that *They* are bound to answer it, why they joyn not still in Communion with us. And I hold my self bound to Obey this Church in all its Lawful Commands, it having as much Power, as any other Church in the World, over its own Members, though it is less imperious in its Commands, and pretends not to a Dominion over our Faith.

And therefore most highly do I Honour, and Revere This Church, thus Apostolically Govern'd, and Legally Established, and of all things in this World dread its Censures. For I cannot but reckon that those great Priviledges, and Promises granted by Christ to his Church, *Matt.* 18. must belong to This Church, which is so truely Christian. And I am so far from slighting or despising its Authority, because

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it doth not ſo imperiouſly Curſe its Enemies, or doth not pretend to inflict Temporal Puniſhments on Delinquents, that I revere it the more on this very account. For God will be never the leſs ſevere againſt a Rebellious Son, becauſe the Father did only with Pity and Tenderneſs rebuke him, and deſire to reclaim him. And it hath been of old obſerved, that where, and when the Church had leſs ſecular aid. there God did in a more ſpecial manner Vindicate it himſelf.

As to the other ſubordinate parts of our Government under the Biſhops, ſuch as Arch-Deacons, Deans and Chapters, and the ſeveral Eccleſiaſtical Courts, I think none can deny, but either theſe very Orders, or ſomewhat like them, is neceſſary to the good of the whole, and the regular Adminiſtration of affairs under the Biſhop; and theſe very Orders have been

ſo

ſo long among us that they can plead the Preſcription of ſo very many hundred years, and are ſo interwoven with our Laws, and the frame of our Government, and we have been ſo long uſed to them, that they have every way a firm, and ſetled Right among us; and nothing in this Life can be ſtable nor right certain, if to other Arguments a Preſcription of ſo many hundred years ſhall not be valid; for it is an Ancienter Right than any man can ſhew for his Eſtate: and for theſe Reaſons do I fully approve of them. And whatever fault is in any of them, I muſt needs aſcribe it to the Perſons and Abuſes, rather then to the Nature of the Office. Much leſs can the Church be charged with blame, who, I am ſure, by her Canons, deſigns the Preventing of all thoſe abuſes committed; and if the times at preſent will allow of no better, let every man bear his own burthen.

CHAP.

CHAP. II.

Of Christian Belief.

AND as I find *this Church thus Rightly Constituted*, and under a Government the most truly Agreeable to the Apostolical Pattern, and the Practice of all Ages: So I cannot but admire it more, if possible, for the soundness of its *Faith* and *Doctrine*.

For as it makes a true Faith necessary, as well as Practice, so it resolves this Faith into the true Author, and Object of it, God; It being most agreeable that we should learn from Him, what to Believe of Him, and by what actions to please Him.

Now

Now He hath in his Goodneſs Order'd certain Books to be written, by Men inſpired by Him, that do contain all that God would have us know, as from Him, in order to our Salvation. And theſe Books all together we call the *Bible*, or *Holy Scriptures*. And this Book I am by the Church of *England* taught, to look on, as a compleat Rule of Faith, and Manners; And that neither a Man's own private Spirit, or Reaſon, nor the Authority and Commands of any Men, ought to be liſtned or attended to in oppoſition to it.

I reckon alſo that this Scripture is clear enough, as to all neceſſary points, to them that will make it their Buſineſs without Prejudice, to conſider, and underſtand it; And that whatever hath been ſaid againſt it, I find none, but onely ſeeming Contradictions and Oppoſitions in it, which do allow of a very favourable Interpretation, and

and Reconciliation; And that even these seeming Difficulties, and Contradictions, as well as the divers Translations of Scripture, & the various Readings, are chiefly, or only in small and indifferent cases, which concern not the Essence of our Religion. And to reconcile these seeming Oppositions, and to explain the whole, is a great part of the Office, and duty of the Clergy, the Bishops, Priests, and Deacons, who are bound to instruct the People out of this Book, and to convince the Gainsayers.

And though, as Saint *Peter* says, many do wrest the Scripture to their own destruction; yet I look on it as very fit and necessary, that this Scripture should be in the Vulgar Language, and often read by the People; That so they themselves may see, and know the Law, by which they must be judged; that they may be satisfied the Clergy do not impose on them, and teach them a Reli-

Religion of their own invention; and seeing every man must be judged at the last day severally by himself, and according to what he himself hath done; it seems necessary, that he should now first judge for himself, whatever help or assistance he may have from another to make a right judgment.

And this sufficiency, and clearness of the Scripture, is the Reason why I do not depend on the Authority or Credit of the Priest that expounds it, or Preacheth from it, but on the Scripture it self; he being always bound to bring some clear passage of Scripture for the proof of what he saith. And therefore I do not look on any thing that he saith as infallible, any further than it is consonant to Scripture; Nor do I reckon any infallible Interpreter at all to be given to the Church. For if there were any Infallible Interpreter of the Word, and Will of God, doubtless

leſs it would of all things have been the moſt plainly ſaid, and the moſt frequently referred to in Scripture, becauſe of the Infinite uſe of knowing it, and the Danger of being ignorant of it; and God in his wiſdom, and goodneſs would never have put ſo many particulars into the Scripture, which there is no ſuch need we ſhould know, and leave any thing out of Scripture, which it is ſo abſolutely neceſſary that we ſhould know.

And though it is true, that the *Church* did convey down to us the Books of Scripture, and ſo we receive the Scripture *from the Church*, as ſome of the Fathers have ſaid, yet it doth not hence follow, that the Scripture received its *Authority* from the Church, or that the Church is above the Scripture, and to be believed before it. For the Scripture received its Authority only from God, who Inſpired thoſe Men that wrote it; and the Church, in Con-

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veying down the Scripture to us, is to be look'd on only as a *witneſs* of ſuch Books being written by Divinely inſpired men, not as giving us thoſe Books by its own *Authority*, to be received by us as Divinely inſpired. For all that we need prove concerning the Scripture, is, that it was written by ſuch and ſuch men, and received as Divinely inſpired. Now even Humane Teſtimony is ſufficient to prove this, without any Authority. And to argue for the neceſſity of *Infallibility*, or *Divine Authority* in the Church, to aſſure us which is the Scripture, is the ſame thing as if we would admit only of a King and Parliament's Teſtimony, or Authority to prove, That ſuch an Act of Parliament was formerly made. And therefore I may juſtly look on the Scripture as Infallible, tho' the Church that conveys it down to us, is Fallible. For otherwiſe, if the Church muſt be eſteemed Infallible

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in every thing, because she conveys down to us the Scriptures, which all own to be Infallible; By the same reason the keeper of the Records of the *Tower*, or any where else, may urge that his Word ought to go as far as any of those Records, because he hath the keeping of them. And therefore as I may believe the Records, but discredit the man, so I may believe the Scripture, tho' I believe not the Church. Besides, a man may tell one thing true, but lye in many others; so the Church may be believed in handing down to us the Scripture, because it hath all collateral evidence to strengthen its Testimony, but yet need not be believed in every thing else, which she pretends to. Tho' the Church of *England* will disown nothing that can be proved to have been received and practised by the *whole Church*, from the Apostles days, such as the *Canon of Scripture*, the *keeping of the first day of the Week*

holy, instead of the Seventh, *Infant-baptism*, *Episcopacy*, &c. but very strictly insists on them, because she reckons her self bound to keep up Unity with the first and purest Ages, and cannot think it probable or possible that an Universal practice, contrary to the design of Christ and his Apostles, should prevail immediately after, and even during the Apostles days.

But still we cannot allow of all things that the Church of *Rome* pretends an Universal and constant Practice of; such as *Prayers to Saints*, *Prayers for the Dead*, *Transubstantiation*, *Adoration of the Host*, *Submission to the Pope's Supremacy*, *&c.* For they notoriously falsifie in their Quotations to this purpose, as any one will see that shall without prejudice, read their Books, and Ours, written on these Subjects. Much less do we own any Infallibility of *Tradition*, or make what is deliver'd down to us by it, to be

be of equal Authority with the Scripture, as the Council of *Trent* expresly doth. For Christ hath no where told us, That he would deliver some things by word of mouth, to be handed down to all Ages, which shall be of the same Necessity, and Infallibility, with what is written in Scripture. Nor is there any Intimation of any man, or number of men's being so extraordinarily guided and assisted, as without Error to convey down to us this Oral Tradition. And if they rely only on the General Promises made to the whole Church, of Christ's being *by his Spirit present with it*, we see not why a small part of the whole Church, *viz.* those of the *Roman* Communion, should take this Promise to it self, any more than the Reformed Western, or Eastern Churches, unless it can be proved that the *Italians* have better memories, or are honester men, and so fitter to convey down

old Traditions to us, than the *Greeks* or others; which, I believe will be a hard matter to prove.--- Therefore we both deny any Tradition to be of equal Authority with the Scripture, and especially we find no number of men fit for the handing down such a Tradition to us, if it were given at first. And yet much less can we rely on any certain number of men, telling us that This, or That is such Infallible Tradition, and think our selves bound to believe them, say they what they will. And yet this is plainly the case with the Church of *Rome* concerning Tradition: They are not so sollicitous that we should in all things believe, and do as the ancient Church did, but as the present Church of *Rome* would have us; for they know that we appeal in all cases to the Ancient Primitive Church, and challenge to be judged by it. And they know also, that the Ancient Church

hath

hath believed, and acted otherwise in many particulars, than they now do. But all their stickling for Tradition is to this purpose, that they may but get this one little point, That Tradition is Infallible, and that they are the only Conveyers of it; that is, That they are Infallible, and that consequently we must Believe, and do in every thing, as they bid us. For nothing else is allowed for Tradition in the Church of *Rome*, but what the present Church says, and declares to be Tradition. And this being granted by us, there would be an end of all dispute. For then they may teach us a new Religion, a new Gospel, and say they have Tradition for it, and who can gainsay it, and so make us deny our old one, that Christ and the Apostles taught us: *But we have not so learned Christ.*

Besides, I confess, I see not any necessity of an Infallible Judge in the world. Nor hath God in his

Providence been wanting to his Church, in not providing one, as ſome of the Church of *Rome* have blaſphemouſly argued. For ſeeing he hath given us, in the Scripture, a Rule and Foundation to proceed on, and our own Reaſon to apply it to our ſelves, and make uſe of it to our own purpoſes, I ſee not why we may not make uſe of this Book for its purpoſes, as well as we make uſe of other Books, for other purpoſes. And why cannot God ſpeak his will as plainly to be underſtood, as men can, and do daily? and if there be Truth delivered in Scripture, why ſhould not all men be able to apprehend, and diſcover it, ſeeing Truth is but one, and Reaſon is the ſame to all, and eſpecially ſeeing we ſhall be judged, every man for himſelf, and by a God that knows our hearts, who ſees with what ſincerity of heart, or with what byaſs and ill inclination, we apply this rule to our ſelves. Al-

Altho' if there were an Infallible Judge at *Rome*, according to their way of reasoning, it would not be much to the advantage of the Church, especially of us that live so far from *Rome*. For seeing I cannot hear the Pope himself speak, they must all be Infallible, that to the fourth or fifth hand perhaps, convey what he saith to me; for if any of these mistake, or wilfully deceive me, what must I do? Nay, if I were at *Rome*, the Pope cannot be spoke to at all hours; for he takes state on himself sometimes, and sometimes hath the Gout, and other infirmities incident to old men, and doth not love to be disturbed by every one. And yet if I should speak with him, I perhaps should not be much the wiser. For to make a full use of such an Infallible Judge, we must be as Infallible as he; for we may mistake him without an Infallible Spirit; and if he doth tell me true, and I do not

apprehend, or receive it so, I am still in a bad case. And yet it is evident that the words of an Infallible Judge or Interpreter may be mistaken. For our Blessed Saviour himself was misunderstood, both by the *Jews*, and by his Disciples sometimes. And what shall we say then of this pretended Infallible Judge on the *Seven Hills*, who is often a man of the weakest Understanding, and not always of the greatest clearness of expression, and who doth not know truth himself? For sometimes he hath excused himself from judging in a case in Divinity, by alledging that *he was not bred a Divine*, and therefore did not understand the Question. And yet methinks Knowledge is somewhat necessary in order to Infallibility. Besides, if a man should by chance, speak a very true sentence, but doth not know what it means, and therefore cannot explain it to me, I may easily mistake

mistake him, or apply what he saith to an improper purpose. For words are ambiguous, and some mens Notions are found to fit things so well, that they often take the one for the other. And yet if there be any need of this Infallible Judge, there will be constant need of him; it will not be enough for him to speak now and then in a General Council, but very often, or always to sit, and have application made to him, according to their own Principles, and ways of arguing, because there are new Disputes, and Questions, and Heresies that are raised almost daily (for if the Pope can give any one standing Rule for resolving all Doubts, and defining Doctrines, we should be apt to think that God may have given this himself in Scripture: and this would spoil his Trade) and if a man hath not this Infallible Judge ready to resolve him, be he never so desirous of knowing truth, he may die in Heresie,

reſie, and his caſe then muſt be very bad. So that there is an abſolute neceſſity of a man's living very near the Pope, or elſe he can have no tolerable ſecurity of himſelf, but he may be in ſome conſiderable error. And the People of *Rome* muſt be the only happy people in this life, that only are ſure of the true Catholick Religion, as living ſo under the conſtant droppings of Infallibility. And yet I believe *Rome* is the laſt place in the world to which the Prieſt would ſend you, to make you a good Catholick. But how if it happen after all this, that this old Gentleman at *Rome dare* not ſpeak even what he thinks, for fear of angring this or that party, *French*, or *Spaniſh*? or when a queſtion is put to him, as *concerning the immaculate conception of the Bleſſed Virgin*, He ſees that if he determine it either way, he ſhall loſe, or at leaſt diſoblige a very powerful and numerous Order, and there-

therefore useth all the tricks of Tergiversation, and delay that can be, that he may not be forced to decide the Controversie; as we know it happen'd within these seventy years? If this Gentleman did know more than other men, what would his knowledge signifie if he be afraid to own or declare what he knows? Therefore let them decide their own Controversies first by this their Infallible Judge, before they pretend to impose him upon us. Will any man believe me that I have an Infallible Cure for the Gout, when he sees me lie groaning under it all the year round? And therefore not till they have determined among themselves the question of the *Immaculate Conception*, of the *Power of the Pope* besides, or without a Council, and convinced the *French* King and Clergy of the *Pope's Infallibility*, and absolute *unlimited Authority*, and of the *nullity of the Liberties* of the

the *Gallican* Church, shall we ever think they believe themselves, when they say the Pope is Infallible; or if He be, I am sure it is to as little purpose, as if He were not. So that *Infallibility* is only a long word to amuse People. It is down-right Force that doth all things in the Church of *Rome*, as I dare say at this time it will be granted me, that the King of *France*'s Army signifies more, than the Pope's Infallibility, to the converting of his own Subjects to the *Romish* Faith.

And though we allow not of any Infallibility resident in any man, or number of Men on Earth, yet we have as great a certainty of the Truth of our Religion, as the matter is capable of. We have all the Proofs of the Reality of our Blessed Saviour's appearing in the World, of the Apostles preaching according to his will, and committing to writing the substance of what they taught, in those Books which we call

call the New Testament; and we have all the Evidence of the Truth, and uncorruptness, and also of the sence and meaning of those Books, that we can expect, and that a matter of that nature will allow of; and I think no man in his wits will require more.

And according to this Church also, I allow of the three Creeds, called by the names of the *Apostles*, *Nicene*, and *Athanasian* Creeds; both becaufe they are consonant to, and the very substance of the Scriptures, as to the great Points of our Belief; and also for the antiquity of their composure, and the general assent and reception that they have found for so many ages in the Church of Christ. For I have a very great reverence for whatever can be proved very ancient in Religion, and to have been generally received by the Church; as we profess a wonderful respect for the Four first General Councils, which

Pope

Pope *Gregory* the First said he reverenced as the Four Evangelists. For by giving this attention to the Ancients, we go the best way to keep our Religion the same, and also maintain Unity with them. So that if they were part of the true Church of Christ, so are we; and if it would have been our duty to have kept unity with them, if we had lived in the same Age with them, but in Countries remote from them, it is as much our Duty to preserve the same Unity with them, though we live so long after them, seeing we pretend to be Members of the same Body of Christ with them.

But though we allow thus of the ancient Creeds, yet we cannot approve of those Additions, which Pope *Pius* the Fourth had the confidence to make to the *Nicene* Creed, according to the Definitions of the Council of *Trent*, where after the last words of the *Nicene* Creed,

Creed, *I look for the Resurrection of the Body, and the Life of the World to come*, He adds these Points, "Of "Seven Sactaments properly so cal-"led; of a proper and propitiatory "Sacrifice in the *Mass* for quick and "dead; of Transubstantiation; of "Communion in one kind; of Pur-"gatory; of Invocation of Saints; "of the Veneration of their Re-"liques; of the Veneration of the "Images of *Christ*, and the Blessed "Virgin, and other Saints; of In-"dulgences; Of the Church of "*Rome*, as Mother and Mistress of "all Churches: Concluding, that "this is the true Catholick Faith, "out of which no Man can be "Saved.

For these Articles are neither consonant to Scripture, nor Antiquity; they were added by an unjust, and illegal authority, after the Decrees of a Pack'd Assembly of men; all the ancient Church, as well as the bigger, and better part of the modern

modern Church, disowning them; that is, the Doctrines were first established by the Bishop of *Rome*, and these Articles, pursuant to those Doctrines, were added to the Creed by the Bishop of *Rome*, and his Creatures, as if his Conscience, and Judgment were to be a Model for all other Mens. And yet to these Articles are the Clergy of *Italy*, *France*, *Spain*, &c. bound to subscribe, as well as to the Trinity it self, and the Incarnation of the Son of God, or his Resurrection from the Dead.

But *we* keep only to the Creeds themselves, without any additions. And for a right understanding them, and to prove them consonant to Scripture, and pure antiquity, we have several Books to help us, and especially that incomparable Exposition of the Apostles Creed, made by the most Learned the late Bishop of *Chester*.

And

And these Creeds I not only fully *believe*, but I verily think it my Duty, and advantage to *profess* often, according to the Orders of our Church. For by so doing, I live in an actual profession of the Christian Faith, according to my Vow of Baptism. I keep a *summary* of my Belief constantly in my head, and yet every Article is of great moment, if we mind the consequences of it. And whilst I keep but this Epitome of my Christian Faith present to my thoughts, I shall not so easily be seduced into any Error in Belief, or Practice, disagreeable to it.

I approve also of the Books of the *Apocrypha*, at least some of them, to be read for the instruction of the People, as a kind of comment on the Old Testament, or somewhat between the Old and New Testament. For we find some kind of Dawnings of Christianity in them. But I am taught not to reckon

reckon them of equal Authority with the Scriptures, nor do we establish any Point of Doctrine on them, they having not been received by the *Jewish* Church before our Saviour's time, as Divinely Inspired, but were written after the sealing up of Prophecy under the Old Law, and before the Revelation of God's will by the Gospel. And they not having any Original authority in themselves, as written by Prophets, it is impossible the Church should now give them the Authority of Divinely Inspired Books, as the Council of *Trent* pretends to do. For the Church cannot make him a Prophet, that really was no Prophet, nor own'd for such for many Hundreds of Years.

CHAP.

CHAP. III.

Of Gospel Obedience.

AND I find also that in this Church a good and holy life is as much urged, reckoned as necessary, and, I bless God, I think I can say, as much practised, as any where else in the World.

Indeed we confess that there is no man that lives, and converseth in the world, but sinneth, *Christ* being the only Person without sin Original, and Actual. And that the very best things that we do we are still in truth and Justice, to account of our selves but as *unprofitable servants, and that we do but what it was our Duty to do.* And therefore we

we cannot think it possible for us to *Merit* any thing, in strict Justice, at the hand of God, all the power and ability by which we do any thing of good, being of his giving. And therefore of the best of our actions we say with Saint *Paul*, they are of the *ability which God giveth*. But tho' a perfect unsinning obedience is not to be expected here, yet still we reckon that the best *Obedience* we can perform, is necessary; that it is not sufficient for us to *believe*, Salvation being promised to such a Faith only, as is productive of *good works*.

As to the concurrence of God's grace, I reckon it absolutely necessary in order to my doing any thing as I ought. And tho' I cannot define to a point, just how far *God* works, and how far *we* work, in every good action, yet I am sure *I can do somewhat through God that strengthens me*, and I am sure also that *God worketh in me to will, and*

to

to do, and that he will do more and more for me accordingly as I make a good use of the Grace that he gives me, and pray to him for more strength, and therefore that I am somewhat active both in the using of Mercies, and in Praying for more Grace. And I am sure I answer all objections, and satisfie all difficulties if I thus ascribe all the good that I do to God assisting me, and take all my failings and weaknesses to my self. And on this ground as I shew my self the necessity of doing the best that I am able, and cut off all Plea of merit for my self or others; so I shew also the necessity of Prayer to God for his Grace, and lay a Foundation for Thankfulness to him.

For now by the New Covenant, there is a strict obligation to all kind of Christian Duties, tho' there is allowance made for humane frailties and infirmities. There is indeed a way made through the sufferings

ferings and merits of Christ for forgiveness on Repentance: But still it is more acceptable with God, that we live so, as far as it is possible, as to need no Repentance.

I reckon good Works therefore absolutely necessary in order to Salvation, but that it is not so much the Actions themselves, as the Mind and Temper, and Design which they are done with, or the Christian Principles which they proceed from, called *Faith* in Scripture, to which the worth of them is to be ascribed, and for which they are accepted of God through the merits and mediation of Christ.

The good Works which are required of us as Christians in the New-Testament, and in the Ten Commands, or the Moral part of the Old Testament, all Duties and Vertues there commanded I reckon my self bound, as I am able, to perform; and all Sins or Actions there forbidden, I make Conscience

ence to abſtain from; and do not think that by obeying one Command I am free from others; or that becauſe there are ſins greater and leſs, yet that any are perfectly *Venial.*

I reckon my ſelf bound alſo to obey the commands of my Lawful Governours, both in Church and State, not only for Peace, and Order ſake, but for the ſake of God who hath commanded me ſo to do, and am willing to forego my own Right often, and deny my own Profit, rather than diſobey, or oppoſe a command of my lawful Governors, where I can obey them without ſin. But I religiouſly abſtain from ſetting up the Commands of men in oppoſition to the Commands of God; and cannot think that I ſhall be excuſable if I obey the Commands of Men to the neglect of the Commands of God. And therefore, for Example ſake, tho' I pay all deference and obedience to the

Laws of the Church, as knowing that God hath bid me to obey it; yet I dare not do, as is done in the Church of *Rome*, when the Church commands me one thing, and the Law of God the contrary, saying, *God bids me obey the Church, and therefore it is all one which of the two I obey.* For God only bids me obey the Church in such cases as are not defined by the Laws of God, but doth not give the Church leave to command any thing contrary to God's Law, nor oblige me to attend to it, or obey it, if it should so command.

I thankfully own, and frequently commemorate the blessed Son of God's coming into the world, to dye for us, and satisfie for our sins; but yet I think not, that he, by his sufferings, hath either excused me from obedience to God's commands, or exempted me from punishment, if I obstinately persevere in my disobedience. For by Christ's

Christ's coming, I am, if possible, more obliged to a good life, being now obliged to a stricter obedience out of Love and kindness to him, who hath done and suffered so much for me. And all his Commands are Laws, which are strictly to be obeyed by me, only there is now a provision made, that sincere, and hearty obedience, tho' mingled with many imperfections (as it will always be whilst we live in these houses of Clay) shall for the sake of Christ be looked on as if it were perfect, and our failings will in Mercy be forgiven, if we immediately repent us truly of them, and beg God's Pardon for them, and resolve for the future, by the assistance of God, to Live better.

And therefore I gratefully own the Doctrine of *Repentance*, and the hopes of Pardon on Repentance; but yet I think that it doth not at all encourage sin, nor is it to

be lookt on by us before we sin, only it is provided to prevent Despair when we have sinned, and there is no other Remedy. And it is a double affront to God, for me to sin out of hopes of Pardon on my Repentance. For by this means I both break his Laws, and also abuse his Mercies; and the most severe Punishments are threatned to such a course.

And if the doctrine of Repentance, or of Pardon upon Repentance, will not give me any liberty to sin, nor excuse me, if I sin wilfully; then much less can I expect a dispensation from obedience to the Laws of God any other way.

And by Repentance, I do not understand, only a bare *Confessing* that I have sinned, and sorrow for it, only out of fear of punishment, which they call *Attrition*, but reckon *Contrition* essential to Repentance, and necessary to the Pardon of my sins; *viz.* that I be heartily grieved

grieved for the hainousness of my sins in themselves, and their being so displeasing in the sight of God, and am fully purposed and resolved, by the blessing of God, to Live better for the future; and also that neither by the power of the Priest, nor any other way, can this *Attrition* be turned into *Contrition*, or be sufficient for Repentance and Pardon.

I reckon that every good work done thus, by God's assistance, and with an honest mind, is well-pleasing to God, and will, if we persevere, in due time have its reward. But this is to be ascribed to his own goodness, and the merits of Christ, not to any worth or *merit* in the actions themselves. For how can a few good Actions, and mingled with many Failings, or a whole course of such Actions, for the little while that we live upon earth, bear any proportion to, much less deserve, eternal rewards in the

world to come? especially how can any man pretend to merit at his hands, by whose very aid and assistance we do any thing that is good? For of the best of our Actions we must in truth and justice say, as *David* said of his own, and his Princes offerings, 1 Chron. 29. 14. *All things come of thee, and of thy own have we given to thee.*

I do not think that I do my duty sufficiently by abstaining from evil. For there are Affirmative as well as Negative Commands; and if I only should *eschew Evil*, and not endeavour to *do good*, I must, according to the Tenor of the Gospel, be reckon'd among the *unprofitable servants.*

And in this consideration I take care not only to avoid the sins, which I see many Christians too much indulge, or which I am, by Temper, Education, Custom, or Company, more than ordinary incli..'d to; but also I reckon it my in-

indispensable Duty, to be constant in all the parts of *Positive Christianity*; knowing that Heaven is not a state of silence, but infinite invaluable Happiness, and therefore, which I cannot possibly think, can be gotten with the doing of nothing. And even among Men, there is little Commendation thought due to him, of whom the best that can be said, is, That *he hath done no harm.*

Now by *Positive Christianity*, or Affirmative Duties, I understand such things as I *actually do* out of Obedience to God, and to serve him; and not only *forbear* doing what he forbids me.

So in reference to himself, I am so far from doing any thing to dishonor, or blaspheme God, that I every way, that I am able, seek to *glorifie*, *praise*, and *serve* him.

In reference to my Neighbour, I not only forbear wronging him, but I do him all the good, by *good Ad-*

vice, by *ſpeaking well* of him, by *aiding* and *aſſiſting* him in any caſe, that I am able.

And as to my ſelf, I think it not enough to lie on my Bed, and avoid the ſins of *Intemperance*, &c. but that by all the Diligence that I am able, I ſtudy to *Improve my Mind*, get a *Conqueſt over my Paſſions*, and every way work up my ſelf to a better temper, and practice.

I am ſo far from doing the World harm, or making it worſe, that I endeavour to leave it *better than* I found it. Hence I not only *Practiſe Piety* conſtantly my ſelf, but I do what I can to *Promote*, and *Encourage it* in others; which, if I am in a *Publick ſtation and Employment*, I can indeed do more effectually; and I am ſure I ſhall be called to an account why I do it not. And if I am in the moſt *Private Capacity* that can be, yet by my *ſilent, and conſtant Example*, I ſhall do ſome good; by my *Advice* to my Friends

I may do more; and by *occasional Discourse*, or making use of such opportunities as will often present themselves, I may be an Instrument to a great deal of good, and all this without being Conceited, or Pragmatical; without Intrenching on other Mens business, going out of my own place, or disturbing the World.

I own a good and wise *Providence* watching over the World, and not only over *Publick*. but even extending to the most *Private* Affairs, and Persons, and accordingly I daily commit my self, and all my Concerns to the Government, and over-ruling of that good God, that I am sure loves me, and knows my Case and Wants better than I do my self. But though I thus own a *Providence*, yet I take a Religious Care not to tempt God, by running my self into Evil, and then to expect God to keep me out, and deliver me. Just as though I

know God's *Grace* to be All-sufficient for me, yet I dare not expect it to keep me from sin, if I wilfully, and with my eyes open run into it.

For God's *Grace* and *Protection* is promised, and to be expected only in such cases, as in which I have done all that was in me for my self, and then I am allowed to hope for help from God; or in such cases as into which I am unwittingly and unwillingly led, or in which I am innocently, and honestly engaged; and here I am sure of suitable aid, and support, if I humbly and earnestly make my Request, but not where I wilfully expose my self to Sin and Evil.

And on this Principle I do not *Expose my self to Temptations*, either as to *Estate*, by *Gaming*, or as to *Life* by *Duels*, or as to *Religion*, and a *good Conscience*, by aiming only at the *lowest degree* of what is Vertuous or Commendable, or taking

king all the *Advantages* against Religion, and my Duty that I think I possibly may; or by *going to Mass*, or any other Irregular way of worship, though perhaps out of *vanity* only, and *Curiosity*, tempt God, and my self. For I know not but God may leave me when I thus dally with him. And the wise Son of *Sirach* says, *He that loves danger, shall fall into it.* And our Saviour, that we must not thus *Tempt the Lord our God.* For in all cases, in which the Interest of my Soul is concerned, I do nothing by Fancy, or Humour, but with all the Judgment, and Reason that I have, I consider seriously the Fitness, or Lawfulness of it, as knowing that it is here, as in War, where one Error is Fatal; and if I be taken off in a sinful Practice, there is no Rescuing me, or Retrieving me for ever.

As to a *share of the things of this life*, I keep my self in a great indiffe-

differency. For I am sure that life it self is not always Good, or a Blessing; and then much less are any of these things very desirable, that serve only for the Conveniencies of Life. And seeing I never Pray to God for my own, or my Friends longer life, only as far forth as it shall be for the Glory of God, and good of Religion, and the World, or in order to our being the better fitted, and prepared for Heaven; much less am I sollicitous for more Estate, or make That the subject of my Prayers. For I am sure that *every one* cannot have a great Estate, *few men* can bear, and manage a great Estate as they ought, and *no man* needs it. And in the Lord's own Prayer we are taught, and allow'd only to pray for *Bread*, or what is necessary, and That only from hand to mouth, *this day our daily bread.*

I am therefore well content with the little that I have, as thinking that

that God knows my strength and ability best, and what is propereſt for me, and as knowing that if I ſhould get more, tho' by the moſt lawful means, and by the moſt moderate endeavours, it will be proportionably expected that I ſhould do the more good, be the more uſeful in the world, and I ſhall have more Talents to anſwer for the Receipt of; as on the other hand, the leſs I have, the leſs Temptations I am lyable to at preſent, the leſs tyed I ſhall be to this world, and the leſs will be my account at the laſt day. And I am very ſenſible that when a Man comes to die, he will wiſh he had enjoyed leſs of this World; there being at leaſt ſome danger of *receiving our good things here.* And therefore tho' a great Eſtate may afford more eaſe and delight here, yet a mean fortune ſeems to afford more ſecurity in order to hereafter. And hence I pray for ſuch a Portion as is fitteſt for me, and with which

I shall do most good; that God would suit my Condition to my Desires, or my Desires to my Condition, that I may serve him chearfully, and without Distraction. And I think not that I am out of the favour of God, or even of good men, because I have less than others, but do much condemn the unjust Measure of the world, of slighting a Man, because he is poor, or of valuing him for his Outside, rather than for his Inside. For Vertue, and Prudence, Integrity, and an earnest desire to do good, are more true Accomplishments, than Beauty, Riches, Honours, &c. And He is the most considerable Man in the world, not that enjoys most of this world, but that doth most good in it; For him the world will most miss, for him good Mens Prayers are most, over him the Providence of God will watch in a more peculiar manner; and therefore he is every way the most valuable and consider. ble Person.

I am taught *to Pray* at home in private always, and in my own Family too conſtantly, eſpecially if I have not the advantage of going with my Family to the Publick Service daily. But if I have the opportunity of Publick Worſhip, I am conſtant in it, as in all other Offices of Piety, and fear not being called an Hypocrite; for this is another of the unjuſt Meaſures of the world, to reckon a Man guilty of Hypocriſie, if he be more ſtrict in Religion, and more ſcrupulous of a ſin, than others are; whereas true Piety muſt neceſſarily openly ſhew it ſelf, and we are bid to *Let our Lights ſhine before men, that they may ſee our good works, and glorifie God.*

And agreeably to this, I not only openly profeſs a ſtrict Regard to *Juſtice*, but exactly practiſe it towards all men. I pay all men their Dues, all Officers and Offices in Church and State, according to St. *Paul's* command, *Rom.* 13. I pay not

not only all honour and respect, but also all faithful service and obedience to the King, as God's Vicegerent, and the common Father of the Country. I cannot endure to hear him ill spoken of, or hurt in his Reputation, nor injured as to his just Rights, either in Power, or Revenue.

And as to my Fellow-Subjects, I maintain an exact Justice, so as not only to forbear open Violence, Oppression, or Fraud towards any, but also to take care punctually to pay my Debts, and to answer all Promises, and Obligations. For not paying Debts, is much the same thing as Robbing, or violently taking from another, There being but very little difference between taking Mony from a Man when he is unwilling, and keeping it from him when he desires it, and ought in Justice to have it.

From this Principle I am also punctual in paying my Tythes, and all such Publick Dues for the maintenance

tenance of Religion, and for my part take such care otherwise that they that wait on the Service of God, and watch for my Soul, may have a handsome maintenance, lest by my niggardliness it should happen that the Service of God should be discouraged (and Religion will always suffer in the Ministers of it) or lest worthy Men should be disheartned from entring into the holy Office, or lest they that already serve at the Altar, should be forced to any unlawful or any unbecoming means to maintain themselves; but that they may have advantages and helps fit for their Improvement in Learning, that they may be able to defend Religion, and convince the Gainsayers: and this is no more than common Justice; for as they share not with others in Secular business,& Trade, and other advantagious ways of raising themselves, so they ought to be provided with such a maintenance

as

as answers the ingenuous Education they have had, and the Relation they bear to Religion.

Finally, I consider my self as to all the Capacities, and Relations, that I am in in the World, and endeavour to behave my self suitably to them: knowing there is a distinct Duty, and Obligation between Father and Children, Husband and Wife, Superiours and Inferiours, Friends and Equals, and therefore which every Christian must take care to Answer and Perform: and which are very fully expres'd in that excellent Book of the *Whole Duty of Man.*

But much of this Nature will come to be considered also in the Sixth Chapter, under the Head of *Civil Conversation.*

CHAP.

CHAP. IV.

Of the Service of God in Publick.

I Am taught also in this Church, that it is not sufficient for me to *Believe* well, and to perform the Duty of a Christian by my self, or *in private*, but that there is a *publick Profession*, and an open exercise of several Acts of Religion necessary.

For many Duties of Christianity do require the doing of them in Company, and it is an open Profession that doth most encourage Religion, and provoke other men to an imitation. And by the nature of the Publick Service which I frequent,

quent, and by my demeanour in it, I give a Sample of my ſelf, and men may thence take an eſtimate how I am affected in my mind, and how I carry my ſelf in my more private retirements. And I find in the Goſpel, that Chriſt promiſeth his bleſſings eſpecially to *Publick* Services, where *Two or Three are gathered together in his name*, and therefore that it ought always to be preferred before Private. And *Publick Communion* hath always been accounted neceſſary in order to our *letting our light ſhine before men*, and making the world know what opinion we are of. For the Publick Articles, and Confeſſion of Faith of that Church with which I Communicate, being known to all the world, my Faith and Belief alſo, as to the main Articles of Religion, is known at the ſame time. But the excellency of Publick Service, and its Preference before Private, is fully made out, in that late excel-

excellent Treatiſe of Prayer by Dr. *Patrick*.

And for this reaſon alſo, I religiouſly abſtain from Communicating with any Heretical or Schiſmatical Congregation, that is, with any that hold any erroneous opinion contrary to any of the great Articles of Chriſtianity, or that but keep private and ſeparate meetings from the Publick Worſhip that is Lawfully Eſtabliſhed, leſt I be reckoned of their party and perſwaſion. For all ſuch ſeparate meetings are breaches of Charity; and tho' they may poſſibly encourage no Heretical opinions now, yet it is odds but ſuch opinions will find ſhelter, and countenance among them. Such Clancular and irregular Conventicles being the proper ſeed-plots for ſuch weeds to grow in. They break the Unity of the body of Chriſt, and diſobey Lawful Authority in the Church. And I am ſure that if they can Communicate

nicate without ſin, for them to ſeparate is a very great ſin. Beſides that all ſuch private meetings are dangerous to the State; for all men, that are ill affected to the State, will herd with them, and ſo will be ſecure of a Party. And it weakens alſo the publick ſtrength, when a number of men make themſelves a diſtinct party, who will be ſo far from joyning heartily with the Publick, that they will reckon it their duty to oppoſe, and find fault with what is done, if it be but to give ſome excuſe and countenance to their own Schiſm. And by thus finding fault with the Publick management, they will alſo draw all diſcontented people to them (who are always numerous in every State) and ſo not only ſtrengthen their *Schiſm* againſt the Church, but alſo form a dangerous *Faction* againſt the State.

And as I thus Conſcientiouſly forbear the going to any *irregular unlaw-*

unlawful Assemblies, tho' only out of curiosity, because my very being there but once, and out of no bad design, is a giving them countenance and encouragement (for number and company is always encouraging) and is a putting my self out of God's protection, by tempting him by running my self into evil and danger, which he may justly suffer me to fall into: So also I am very scrupulous of leaving *my own Church* at all, or going to any other Church, or *Regular Congregation*. For the thus running to other Churches generally argues a vanity of mind; it is oft the mother of Schism and Faction, and rather tends to advance popularity than true Religion, it gives a very bad example, it discourageth my own Parish Congregation, and I do not think it is so likely to have a blessing from God. For God will give his blessing to us especially where he himself hath placed us,

and

and in regular ways, he being the God of Order, and not of Confusion. And I am sure I have at least as good Prayers, and the Word of God it self as pure, as I can find it in any other Church. And tho' it is possible I may hear a neater and more elegant Sermon there, yet besides that I do not think there is so much Religion, properly so called, in hearing Sermons, they being not so much in reference to God, as to our selves, and for our own benefit; I say besides this, if at my return home from such a Sermon, I sit down, and consider what I have gotten by my wandring, I shall find that rather my curiosity, and fancy are gratified, than Piety and Devotion advanced in me, and that I am rather *Pleased* than *Instructed*, or made either *wiser* or *better*.

And I keep constantly to my own Parish on all occasions, not only on Sundays, but other days, setting down

down this for a Rule, that Prayers hinder no buſineſs. And if it ſhould once happen that I ſhould ſuffer a little by it, I am ſure it will be abundantly recompenced ſome other way; tho' commonly there is no need of that; for ſo hath God in mercy ordered the world, and mens concerns in it, that a man may eaſily, at leaſt with a little forecaſt, ſo order all his Buſineſs that there ſhall be time enough both for Publick and Private Devotion. Nay indeed with moſt men it is certain that I need deſire them only to ſpend ſo much time in Devotion, or Reading, or in any other method in order to Heaven, which elſe they would be perfectly idle in, and would, as we ſay, hang on their hands, and which they are not obliged to ſpend in any neceſſary, or uſeful buſineſs of Life. So that the moſt diligent man of the world, and he that hath moſt Buſineſs, with a little con-

trivance, may find time enough for constant Devotion; and it will be a Relaxation, as well as Comfort to his mind, and will procure for him moreover a Blessing of God on his other, and secular business.

And when I come to the Publick Service, I come not out of custom, or to please others, or get a Reputation, or only with such a kind of disposition of mind, as when I make a visit to a Friend, or go to any common place and company. For when I come to Church, as I am going, I always think with my self, now am I going to appear before God in a more especial manner; and I reflect on some, or all the designs of a Publick Prayer and Service, and for which I go now, and at all other times. For I must always propound to my self, and design by this, and every other act of Publick Devotion, to *pay the Homage* due from me to my great Creator, and Benefactor, who hath thus

thus commanded to be ſerved, and acknowledged by me; *by Praiſes to magnifie and extol* him for his infinite perfections in himſelf; by *Thanksgivings to thank and honour* him for the mercies already vouchſafed to all mankind, his Church in general, or This Church and Nation, as well as my ſelf in particular; and by my humble *Prayers and Supplications* to beg a continuance of all the good things we enjoy, and a ſupply of thoſe that we do or ſhall want, for my ſelf and others; as alſo by my *example* as far as I can, to keep up, and encourage Religion and Piety in the world, and ſhew what Church and Profeſſion I am of.

And my but thinking of theſe ends of my coming to Publick Service, will even awe me into a Devout and Reverent carriage, and will make me attentive when I am there, and ſo to make a good uſe and application of all parts of Pub-

lick Service to my proper occaſions.

I always contrive to come before Prayers begin, both to ſhew my willingneſs, and deſire to worſhip God, and that the Publick Service may not be diſcouraged for lack of Company, and leſt I miſs any part of Service, eſpecially the firſt part, in which there is both the *Confeſſion*, *Abſolution*, and the *Lord's Prayer*, and alſo that by my coming a little before Prayers begin, I may have ſome time to prepare my ſelf for what I am going to do.

In the firſt place I fall down on my knees, to thank God for all his mercies, and particularly for this other opportunity of appearing before him, beſeeching him to give a Bleſſing on all the Congregation, as well as on my ſelf, that he will aſſiſt us in what we are about to do, and accept of what we ſhall do; Pardoning our Infirmities, and doing

ing for our ſelves, our Church, and Nation abundantly more than we are able either to ask or think, for the ſake of Jeſus Chriſt that dyed for us.

When I am riſen from my Private Prayers, and at all other times during Publick Service in the Church, I uſe as little *Ceremony to* others as poſſibly I can, (tho' I take care to be wanting in no part of civil Ceremony abroad in a common place) For I reckon that the common Ceremonies of Bowing to one that comes in, or to a friend that I ſee in the Church, or to one that Sneezeth, or on the like occaſions, is a kind of Compliment that may very well and ought to be ſpared; for it doth not ſo well become the place where I am, nor the buſineſs I come about; it argues ſome kind of lightneſs of mind, or will create it, and is certainly diſtracting both to my ſelf and others; and I may be ſure that no man that conſiders

the Sacredneſs of the place, and occaſion, and that ſees my Civility and Courteouſneſs abroad, will ever think the worſe of me, if I be more reſerved, and leſs ceremonious at Church.

And all along the Service I take care both to be Uncovered in token of reſpect, and to ſhew I conſider the Majeſty of him before whom I appear, and alſo to carry my ſelf with all Gravity, Silence, & Inoffenſiveneſs to others, neither by Talking, Gazing about, nor any light or unſeemly carriage to be a diſturbance to them; all indecency of carriage arguing a wandring mind, and is both unbecoming Religion, and a ſcandal to other men. Neither do I bring Dogs into the Church, or encourage thoſe that are brought, very great unſeemlineſs often following it, and it being at the beſt, and always a hindrance of compoſedneſs of Thought, a diſtraction of Devotion,

tion, and argues ſome Irreverence towards God.

While the *Exhortation* is Reading, I ſtand gravely, and mind ſeriouſly what is there ſaid, and thereby more fit my ſelf for all that is to follow, reſolving by the bleſſing of God, to keep my thoughts ſo fixed on what I am going to do, and every part of Service, as the Worſhip of the great God, and the Salvation of my own Soul do require.

At the *Confeſſion*, with the Congregation, I fall down on my Knees, that being the poſture injoyned by the Church, and the humbleſt poſture eſteemed in theſe Countries. And I not only acknowledge my own ſins, and the ſins of the Church and Congregation in general, but as far as I am able, ſuch particular ſins of my own as are either greater in themſelves, and of a more provoking nature, or elſe that having been lately committed,

had not been ſo very particularly and fully Repented of by me. I am heartily ſorry for them, and beg God's Pardon of them, that they may never riſe up againſt me in this Life, if it be his will, but eſpecially not in the other Life. And whilſt I beg his Grace, that we may live Godly, Righteous, and ſober Lives, at the ſame time I reſolve with my ſelf, that by his Grace and Aſſiſtance, I will ſtrive and endeavour to lead every way a better Life, be more conſtant in every good action, and more carefully avoid thoſe ſins that I have juſt now confeſſed, than hitherto I have done.

When the Prieſt pronounceth the *Abſolution*, both here, and in the Communion Service, I attend to it, and receive it with all gladneſs and humility of mind, begging that this Pardon, which God hath given his Miniſters power to pronounce in general, may be applied to my ſelf, and my caſes in particular. Therefore

fore I esteem this Absolution very much, it being the Voice of God, and being pronounced at the Command of God, as the *Augustane* Confession speaketh, but it being only on the Conditions that we *Repent* and *Believe*, I immediately resolve to Repent and Believe, and I pray to God to Assist me, and Absolve me; and I am encouraged to hope that I am in God's favour, and that he doth Pardon, and accept of me, when I hear this gracious Declaration of his mercy to all true Penitents. And I take it as well, and doubt not but it will be to as good purpose to me, as if it had been spoken to my self alone, and in a more presuming way and manner; It being pronounced by so truly a constituted Priest, in God's name; and with his hearty desire, and prayer for Pardon to his Congregation accompanying it; and the People at the same time devoutly accepting of it, and the

terms on which it is granted; there ſeems nothing wanting as to what I can expect from the *Church*; and I have the ſame aſſurance alſo from *God*, as if it were pronounced the moſt authoritatively, according to the practice of the Church of *Rome*, *I abſolve thee*. For ſeeing the Pardon of ſins is in reference to the Life to come, I cannot expect ſo full and abſolute a Pardon here, but that if I continue in, or return to a vicious courſe, even my former ſins will return upon me. And ſeeing it comes only from God, I regard eſpecially the promiſe of God, who hath promiſed forgiveneſs of ſins to them that truly repent, and care not whether the Miniſter, who is as it were, the Herald, or Perſon who makes Declaration of this promiſe, pronounce it authoritatively, *I abſolve thee*, or declaratively, *He abſolveth*. Eſpecially I being very ſure that God will rather do more than leſs, when he ſees we take not too much

much upon our ſelves. He loves Modeſty and Humility in all caſes, eſpecially in reference to himſelf, and will rather give the more, when we preſume, and challenge the leſs.

When the *Lord's Prayer* is read, I joyn with it, and repeat it, as the Church enjoyns; my very repeating it ſtirring up my own attention better to regard and mind the full, and comprehenſive ſenſe of each Petition; and to help our Infirmities, this moſt excellent Prayer is ſeveral times uſed, that ſo we may have opportunity to recollect, or attend to that ſenſe of it the ſecond or third time, which by reaſon of the narrowneſs, or diſtraction of our minds, or the vaſt ſenſineſs of the Prayer it ſelf, we were not able to mind ſufficiently the firſt time that it was read.

Indeed I very much approve of, and commend this Order of our Church, in requiring that the People ſhall with their own mouths *Re-*

peat

peat the *Confession*, *Lord's Prayer*, *Psalms*, *Hymns*, and other *Responses*. For by this the People are taught, that they are as much concerned in the Service of God, as the Priest, and ought to bear a part in it. The People being required to answer sometimes, awakens and quickens their Attention and Devotion, which else would be asleep or remiss, and by their thus frequently joyning in full sentences, and by saying *Amen* at the end of every Prayer, they not only hear how the Priest prays to God, but make every Prayer, and Praise their own act and deed, are active in the Service of God, keep up a sense of God and Religion more in their own minds, and so may hope to have a Blessing from God accordingly. But in reading the Psalms, or other Hymns alternately, I not only mind what I read my self, but as much what the Priest readeth, and apply it all to my self, and our own cases, with such a tem-

per

per of mind as becomes a Chriſtian.

Indeed I am very glad that the *Pſalms* are ſo much uſed, and ſo conſtantly in our Liturgy, not only by reaſon of our Conformity herein with the ancient People of God, the *Jews*, and the ancient Church of Chriſt in the firſt Ages, but alſo for the ſenſineſs and devotion of the Pſalms in general, which may be eaſily and properly applied to our ſelves, and to our caſes, if we by *Zion*, *Jeruſalem*, &c. underſtand our own Church and Nation, turning ſometimes a Prayer into a Denunciation, and an aſſertion into a Prayer, as there will be occaſion, and which will be very natural and eaſie for a truly devoutly diſpoſed mind to do; as every one may ſee, that will but read and uſe Doctor *Patrick*'s excellent Paraphraſe on the Book of Pſalms. But eſpecially I admire the Book of Pſalms, for all the *Thanksgivings*, and *Praiſes*

to

to God in it, that make up the bigger part of that moſt excellent Book; *Thanks* and *Praiſe* being doubtleſs the moſt acceptable part of Divine ſervice, they being what we offer to God for his ſake, not our own, they arguing the moſt elevated, and well diſpoſed mind. For the moſt ſelfiſh man will *pray* ſometimes, and *beg a boon*, but pride, ſtubbornneſs, or ingratitude will not ſuffer him to *Praiſe*, or *Thank* his Benefactor. And yet the higheſt of the Praiſe, and Thanks that we can give, are both ſtrictly due from us to God, and are all the Returns that we properly can make him for all the innumerable Mercies we receive from him.

When the *Leſſons* are read, I compoſe my ſelf with all the attention and reſpect imaginable, as to the word and meſſage of God himſelf to me, and cannot but admire at, and pity thoſe Men that ſeem mighty attentive at, and place much Reli-

Religion in hearing a *Sermon*, and yet are perfectly careleſs at, and ſeem almoſt to deſpiſe the Reading of the *Scripture*; ſeeing whatever Authority, or excellency any Sermon hath, is derived from theſe Scriptures; and that the very beſt Sermons muſt be judged of, and examined by the Scripture, and are to be condemned, if they be not conſonant to it. And tho' I know the Scripture very well already, and know beforehand what will be read, yet I am never the leſs attentive; for by exact attention it very often falls out, that I obſerve ſomewhat from the Scripture, which I had not obſerved before; at leaſt I have my old notions revived, and as from God further impreſſed on me; by coming to hear the ſame things read which I knew before, I encourage the more Ignorant to come, and Countenance the Publick Service, as well as do an Act of Homage, and worſhip to God. Therefore

fore I expect not new things to be taught me generally, either out of the Scripture, or in Sermons, but by constantly having the same great truths urged to me, I have a more exact and uniform Notion of Religion imprinted on me, and my mind is more inclined, and worn into a suitable composure.

The *Hymns* between, and after the Lessons I joyn in, as I do in the Psalms, they being all Praises of God, either for the coming of *Christ* into the World, and being made known to us, when so many of the great Men of the World, both formerly, and now, have been ignorant of him, as in the *Magnificat*, *Benedictus*, and *Nunc dimittis*; or else to Praise God for that, and all other his Mercies in the *Te Deum*, and other Hymns. And surely no Man can grudge such a piece of service now, who hopes that this will be his business, and happiness to do the like to all Eternity.

With

With the ſame Devotion do I ſtand up, and rehearſe the *Creed* with the Prieſt, to evidence my Continuance in the Faith of Chriſt, of which that is an Epitome. Beſides that to profeſs my Belief in God, and of what he hath taught, is a very acceptable piece of ſervice; I honour God by it, and make my ſelf more religiouſly affected: So that every command of Religion will have a better effect on me; For the force of every Command depends on the truth of the Creed, and is enhanced, as to me, by a ſerious reflection on my Creed.

And then with the Congregation *I kneel* down alſo, and in all things demean my ſelf, as the Order of the Church requires, and as the reſt of the Congregation doth; the *Poſture* being in our Church always very properly ſuited to the *occaſion*. And by my but obſerving the rules of the Church in theſe caſes, I exerciſe two Vertues at once, I ſhew my

my Peaceableneſs, as well as my Devotion.

And accordingly at *Prayers* I never *ſit*, but *kneel*, that being the lowlieſt poſture, eſpecially in theſe Countries, and I cannot carry my ſelf too lowly when I ſpeak to the great Majeſty of Heaven and Earth, and that not only for others, for our Church and Nation, but for my ſelf alſo, and for my own Eternal Salvation.

And though in all the Prayers it is not required, nor ſuffer'd that I repeat them aloud, with, or after the Prieſt, as in the Confeſſion and Lord's Prayer, yet I fail not to go along with him in my mind, and generally alſo, to prevent the diſtraction of my thoughts, and to faſten and ſecure my attention, I even ſpeak the words with my lips, yet ſo as not to be heard, for that would breed diſturbance in the Church, which I always take care religiouſly to prevent. And to be ſure I am ready

ready always, at the end to answer, *Amen*, audibly; for I thereby keep my attention more awake by answering so often, and shew I joyn in all the Prayer that went before, and make it my own.

When any of the *Prayers* are read I think it not enough for me to say my own *Private Prayers*, as they are taught to do in the Church of *Rome*, but take care to mind and Pray earnestly for what the Prayer desireth; our service being for this end in our own Language, that every Man may understand, and joyn with the Priest. And I must not think that his Praying for me, or my being present, will suffice me, or do me good, unless I also really with him Pray for my self and others.

And what is here said of *Publick Prayers* for others, extends also to *Thanksgivings*, either for general Blessings, or for particular Mercies to particular persons commemorated, as to *Women when Churched*, or

Persons

Persons recover'd from sickneß, &c.

For the same Charity that makes me so far to make others concerns my own, as to Pray for their good, will oblige me also to give Thanks to the God of all mercies, for all the Blessings and Benefits he hath bestowed on them.

As I omit no opportunity of going to Church, so nor of receiving the *Sacrament*; and yet I always take most religious care to prepare my self before I come to it. For the frequent Celebration of this Holy Office, is what the Church of Christ always practised, and our Church expects, and a constant use of it, and of preparation in order to it, I look on as a most prudent, if not necessary means, to counterballance the constant sollicitations and temptations of Life. And by such a constancy I both honour, and obey God, and keep my own Devotion warm, and by the blessing of God, shall make Piety, and Good-

Goodneſs even cuſtomary and habitual to me, which is the greateſt Bleſſing ſurely of which we are capable in this Life. I look on it indeed as the moſt holy Office of our Religion, and therefore of all things in this life dread being *Excommunicated*, or debarred from coming to it; *Excommunication*, when it proceeds on juſt grounds, being, as *Tertullian* calls it, an *earneſt or foretaſt of the laſt Judgment and Condemnation there*; and therefore I take care neither by *Hereſie*, *Schiſm*, *Profaneneſs*, nor yet by any *contempt* of Authority or of the Eccleſiaſtical Courts, to have it pronounced againſt me; for to ſay no more, I think no wiſe man would willingly come under the ſuſpicion of ſo great, and intolerable an evil, or have it on any account inflicted on him.

But tho' I look thus on the Sacrament as the moſt holy Office of our Religion, as a holy thing, which

which Christ hath left to be remembred by, as it were to supply, and to make up the loss of his Bodily Presence, and to the due receiving of which Christ hath promised unvaluable Blessings, it being called by the name of his *Body and Blood*, yet still I know it is but Bread and Wine, that there is no *Transubstantiation*, the very Body of Christ that hung on the Cross being in heaven and not here, it being against the truth of Christ's natural body, that it should be in more places than one at the same time. And on this account I worship not the Sacrament, or what appears to my eyes, but God and Christ in my mind. As I reckon not the Celebration of the Sacrament to be at all a Propitiatory Sacrifice, my hopes being only in the merits of that Sacrifice of Christ on the Cross, which was once offered, as St. *Paul* says, to take away our sins, of which this is only a Commemoration.

I

I am conſtant alſo at all *Sermons* in my own Pariſh, and when I can conveniently, often at Sermons in other neighbouring Churches, when we have none in our own, and hope to receive good by them, they being part of the ordinary means which God hath appointed for my Inſtruction, and therefore am very Attentive as to the Explication of that Word of God, by obeying of which I hope to be ſaved. But yet I never ſuffer the *Sermon*, or my Love to it, to juſtle out, or undervalue the *Prayers*, or the *Sacrament*, theſe being more properly the *Service of God*, and *Acts of Devotion*, than that. For Prayers, and Praiſes, and the Sacrament, are directed to God, have a direct relation to him; but Sermons are eſpecially in reference to my ſelf, and for my own Information; and therefore muſt yield to the other, as the Means are leſs noble than the End. Beſides alſo, the Scriptures being

being read have more Authority than a Sermon, and are more neceſſary, and ſhould be minded accordingly. And it is the ſame thing to me, whether the Parſon read his Sermon, or Preach without reading. Although I muſt needs ſay, there is hardly any one man in the world but will ſpeak better, and more uſeful ſenſe *premeditately*, than *ex tempore*, and tho' he that ſpeaks *ex tempore* may ſpeak with more heat, yet he that writes down what he ſays, is like to ſpeak with more Conſiſtency; and if we look on a Sermon to be any way in reference to God, ſurely it ought to be as Senſy and Conſiſtent as we can frame it. And I reckon that every man that may be exceeding uſeful in the Church, hath not the ſame Preſence of mind, fluency of Expreſſions, or grace of Delivery that another man hath; and there is ſcarcely any man but will ſpeak, not only with more Conſiſtency

ſiſtency and weight, but alſo will be guilty of leſs Impertinencies and Improprieties, if he write down his Sermons, than if he do not: and I am taught to mind always the *Senſe* of a Sermon, more than the *Noiſe* and *Tone* with which it is ſpoken, and I deſire rather to have my Reaſon convinced, and Judgment informed, than my Paſſions and Affections raiſed by the moſt Eloquent and Pathetical harangue.

As to *Baptiſm*, I am taught the abſolute neceſſity of it, where it can be had, we being by it admitted into the number of Chriſt's Diſciples, made part of his Body, and have a ſhare in all the Prayers for, and Bleſſings to his Church. And therefore I take a moſt religious care that my Children be Baptized as ſoon as conveniently they can. But I bring them to Church, and ſuffer them not to be Baptized at home, unleſs in caſe of utmoſt ex-

trenity. For as I think that Publick Service ought to be preferred before Private, ſo I think there is no Office, or part of Religious Service that more neceſſarily requires to be Publick, than this of Baptiſm, the Child being by it ſolemnly admitted into the Church of Chriſt, of which the whole Congregation are to be witneſſes, and all their Prayers being deſired in behalf of him. And when any one is *Baptized*, I both put my ſelf in mind of my own Duty, as Chriſtian; and examine my ſelf how I have kept my Vow of Baptiſm; and how carefully I have performed my Promiſe and Duty toward thoſe Children in whoſe name I have anſwered as Godfather; and alſo devoutly and heartily (as the Church teacheth) pray that this Child may have Grace to live ſome way agreeable to this holy Religion, into which he is now admitted.

I am glad alſo to aſſiſt at the *Catechizing* of Children, and think it no time loſt to have the Fundamentals of our Religion repeated over in the Catechiſm. For it is by them that I, as well as the Children, can be ſaved. And I think it a mighty advantage to have the whole ſumm, and ſubſtance, not of one Text of Scripture, or of one point, but of all Scripture, and of whole Chriſtianity delivered at once, as it is in the Catechiſm. And it will naturally put ſeveral things into my mind, which either I did not mind before, or had forgot. And ſo I ſhall alſo benefit my ſelf as well as countenance Religion, and the Publick Service, and encourage the Children, and do them good.

I omit not to bring my own Children, or God-children, as ſoon as they are about 11 or 12. years old, to be *Confirmed* by the Biſhop (having firſt taught them their Catechiſm, and the deſign of Confirma-

tion) For by ſo doing, I obey the Church, ſhew my own Religious care, make ſome good impreſſions on the Childrens minds as to Religion, and put them in mind of their Vow of Baptiſm, and the neceſſity of their performing it, and I hope I get further a great deal of good for the Child. For the *Prayers* of one good man for another are very available, and then more, of Perſons ſo highly Commiſſionated by God as our Biſhops are, who not only *Pray* for, but alſo are empowered to *Bleſs* in God's name. And I have much Reaſon to hope that God will hearken to them, and grant what they Pray for, and make good, and fulfil what by their Bleſſing us in God's name, they give us ground to hope for.

When the *Banns* are publiſhed in the Church, or people are *Married*, I am ſo far from making it a matter of ſport, as many do, that it ſtirs me up to pray for a Bleſſing from God

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God on them; and it at the ſame time puts me in mind of my own Vow and Promiſe in Marriage, how I have performed it; and I make it alſo an occaſion of a freſh engagement in my ſelf to keep it ſtrictly. For tho' I look not on *Matrimony* as a *Sacrament*, yet I look on it as the moſt ſolemn Engagement among men, and Sacred, as being a Vow made before God, and witneſſed to before men, and in a caſe of the greateſt moment in this Life: and therefore in all reſpects a proper occaſion for ſerioufneſs and devotion.

When the *Sick* are mentioned in the Church to be Prayed for, I Pray for them heartily (as I would others ſhould pray for me if I were in the like caſe) not abſolutely that they ſhould Recover, but if it be God's will, and if it will be moſt for God's Glory, and for their Good; that God will give them Patience and Thankfulneſs, and

make both their Sickneſs, and Death it ſelf, when ever it ſhall happen, a real Bleſſing to them.

And I make uſe of theſe *Prayers for the Sick*, to be inſtances to my ſelf of my own Mortality, and Arguments with my ſelf to Prepare for Death, which I know is appointed for all men. And hence I go to *Viſit* the Sick that are of my Acquaintance, both to Comfort them, and give them good Advice, and alſo to work upon my ſelf; and I apply to my ſelf what I ſay, or I hear others to ſay, to them, concerning their Sickneſs and Death; and eſpecially when I am Sick I ſend for the Parſon of my Pariſh to aſſiſt me, and counſel me, to Pray for me, and Guide me, and to put me in mind of ſeveral things in order to my departure hence, which elſe I ſhould forget. For always people need moſt advice in their own caſes, eſpecially when of ſo great Importance; for they are too apt to be partial,

partial, and favourable to themſelves. And hence I make no ſcruple to Confeſs, if not the particularities, yet the general nature of my Sins, eſpecially thoſe of the deepeſt dye, and that lye hardeſt on my Conſcience. For if I be in earneſt to have ſuch ſins Pardon'd, Religious Prudence will oblige me to take all poſſible care that I may throughly underſtand the ſtate in which I am, and the danger of my Condition, and my ſureſt method in order to a Pardon and Cure; and all this I may beſt hope for from God's Miniſter, who both loves me, and is moſt likely to judge moſt unprejudicedly of me, hath a particular concern in me, and for me, and is by God impower'd, and enabled to aſſiſt and help me. For theſe and the like reaſons, I think it not ſufficient to be prayed for in the Church when I am Sick, but I deſire frequently to be *Viſited*, and not only to Examine my ſelf, but

alſo to ſubmit to another's Examination and Direction, but ſtill am ſenſible that it is my own repenting that is required in order to the Pardon of my ſins, elſe his *Abſolution* will ſignifie nothing.

And all theſe parts of Religious ſervice I am ſo far from ſlighting or undervaluing, becauſe they are preſcribed, and we commanded to uſe theſe words, and no other, that I like them much the better. For as far as I can find, ſince Miracles ceaſed, there always was *a Form of Prayer* and Service preſcribed, and it never was left to every Clergyman to ſay what Prayers, and uſe what Form of Service he pleaſed; much leſs was an *extempore Prayer* to God in Publick ever approved of. For beſides the Indecency that will often be committed in Extemporary Prayers (which ſurely ought to be prevented if we can, when we addreſs our ſelves to the Infinite Majeſty

ſty of Heaven and Earth in behalf of his Church, as well as on the concerns of our own Souls) It ſpeaks reſpect to God, when we take all poſſible Care, that nothing but what is well weigh'd be offered to him. A preſcribed Form alſo is the only way to keep up Uniformity among our ſelves. And ſeeing whatever is fit for us to ask in Publick, is known ſufficiently, why ſhould not the Expreſſions to be uſed on ſuch occaſions be defined alſo? If the matter be known, why ſhould not the words? Beſides that, it is an eaſe to my mind, when I know beforehand what I am to joyn in: And I confeſs there are very few Men, with whoſe *extempore* Prayers I would willingly joyn. In *extempore* Prayers alſo it is too often found, that he that Prays, will often more expreſs and vent his own private thoughts, and paſſions, than the deſires, and wants of his Congregation, and the Church; all which are

things utterly to be avoided in all Religious Offices.

And seeing a *Prescribed Form* in general, is on many Accounts thus expedient, or necessary in Publick: I think nothing can be objected against *our Liturgy*, either for the *matter*, or for the *Frame*, and *Composure* of it. For it is, for its *matter*, exactly agreeable to Scripture, and the Genius of our Religion; nothing pray'd for, or done, but what (as far as we can learn of his will by Scripture) is acceptable to that great God, whom alone we serve, and pray to: And for the *Composure* of our Liturgy, it is in every thing such, as Publick Devotions ought to be, and so exactly after the ancient pattern, fitted with Responses, Hymns, Prayers, Thanksgivings, Scriptures read, Sermons preached, Sacraments administred, and all other Occasional Religious Offices performed, that I cannot but admire it: and must profess my wonder

der and aſtoniſhment, that any perſons ſhould really either diſlike, or ſlight it.

But I will not now ſtay to vindicate the ſeveral parts of it, from the Objections brought againſt it, but refer all Men to what the Judicious Mr. *Hooker* hath written on this Subject, in his *Eccleſiaſtical Polity.*

And though our Church hath not defined exactly, and commanded poſitively what ſhall be done by every particular Man on either the Feaſt, or Faſt-days, yet ſeeing ſhe hath ſet apart ſuch days for thoſe purpoſes, I think my ſelf bound to have a particular reſpect to them.

And accordingly I make uſe of the *Feaſt-days*, not only in joyning with the Congregation in the Prayers appointed for that day, but alſo in thanking God in private for all Mercies, and particularly for the mercy commemorated, in ſerving God more that day than ordinary, and

and endeavouring particularly by my Charity to do more good, and by a prudent demeanour of my ſelf to encourage both Thankfulneſs in my ſelf, Friendſhip in the World, and Piety towards God.

The *Faſt-days* alſo I reſpect with ſome kind of denial of my ſelf, as to my uſual, and lawful liberty in Meat, and Drink; and this without affectation, or making a noiſe, or placing Religion in the kind of meat and drink. And Faſting being in Scripture preſcribed, I cannot think it an improper method for the ſubduing of ſin in us. And ſeeing it is neceſſary, and ſuppoſed in Scripture, that we Faſt ſometimes, all Reaſon and Peaceableneſs, as well as Obedience, will eaſily determine me to that time which the Church ſhall appoint. But ſtill I take care that my Faſting neither put me out of humour, nor make me to be peeviſh, or conceited in my ſelf, nor cenſure other men, leſt I make my

good to be evil-ſpoken of, and ſo loſe the benefit of it.

In ſhort, I am ſtrictly Regular according to the Rules of the Liturgy, and Command of the Church of *England* in her Canons, and I wiſh all men were even as I, and pity them that are not, and pray to God, that they that are otherwiſe minded, may be convinced, and ſee their Errour. I thank God who hath given me ſo good an underſtanding in my duty, and hope by my ſteddineſs and good temper to prevail with others. But yet I forbear judging or condemning all that do not exactly as I do, or that agree not with me in all theſe things, which though they are not Fundamentals, yet are ſuch things as on which the flouriſhing of Religion, and the peace of the Church do very much depend. For I conſider ſome great prejudices may lie on their minds, which may in time be removed, that they may be in ſome invo-

involuntary miſtakes which may be corrected; and as I have an opportunity, and as becomes the nature of my place in the world, I will endeavour to correct. But ſtill I do not ſo much attend to other Mens ſcruples, as to be by them deterr'd from my own duty; for our holy Religion profeſſed in this Church, teacheth me to take care of my own Practice, but not raſhly to condemn other men. For I can make more excuſes for others, than I can for my ſelf; and for *me* to be wanting in any part of Service, or Ceremony, I may juſtly think may be a greater fault, than for others, who perhaps know not, or mind not ſo much the Reaſon, and Conſequence of being ſtrictly regular. At leaſt I am ſure that their being guilty of a fault, will not excuſe me, if I act the ſame, and every Man ſhall ſtand or fall to his own Maſter. And I am ſure it more becomes an humble and private Chriſtian to look after his

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own Actions, than to be ſharp in ſpying out, or ſevere in cenſuring the Carriage of others.

CHAP. V.

Of Additions to the Faith.

I Reckon the Doctrine taught and profeſſed in this Church, and the Way and Method of Divine Service here uſed and practiſed, to be ſufficient to Salvation; and that as there is nothing Commanded that is unlawful, or ſuperfluous, the *Romaniſts* themſelves condemning nothing that we teach as neceſſary, but owning it all to be fit and good; ſo alſo I think there is nothing wanting, or deficient, that there is no neceſſary or uſeful Article of Faith that is not in this Church

Church expreſly owned, no Duty towards God, or Man, that is not according to the Rules of this Church taught, and practiſed.. And therefore whatever is further urg'd, as neceſſary to Salvation, or is required of me in order to Church-Communion, I cannot but think either falſe, or unneceſſary. And on this ground I muſt diſown the belief of the Infallibility of the Biſhop or Church of *Rome*, or ſubjection to them, to be neceſſary in order to Church-Communion or Salvation: Though the *Romaniſts* preſs this as the firſt thing neceſſary. For as to the Pope's Infallibility, I cannot think that the good and wiſe God ſhould either have appointed any one Man, or any ſet number of men, as an Infallible Judge, and Interpreter of his will, to whom we muſt attend, and obey, reſigning up our Judgment and reaſon, and yet never tell us where this man, or number of men is to be found;

found; whereas ſurely this ought to have been of all things the moſt plainly, and frequently urged in Scripture; It ought to have been as viſible there, as that *God is One*, or as that *Jeſus* is *Chriſt*. Nay indeed methinks Scripture ſhould have told us nothing elſe, but where to find this Infallible Judge, and how to obey him. For all other Precepts, and Rules of Scripture, muſt certainly be ſome derogation to the Power and Authority of this Infallible Guide.

And ſeeing this Infallibility cannot be made out, nor ſhewn in whom it doth reſide (for even they of the *Roman* Communion cannot agree where to place it: and all other Chriſtians utterly diſown it) How can it be a neceſſary Point in order to Salvation to ſubmit to the Biſhop of *Rome*, or receive, and practiſe whatever he tells us we ought to receive, and practiſe? For he may be miſtaken, as well as other men.

men. And I think it is very evident, that unleſs it be on account of his Infallibility, we in *England* owe him no more obedience, or ſervice, than we owe to any other good and Chriſtian Biſhop: Nor do we owe him ſo much reſpect, as we owe to our own Biſhop; for it is certain that we belong not to his Temporal, nor to his Eccleſiaſtical Juriſdiction.

And till they of the Church of *Rome*, from their own Example ſhew us which is this Infallible Judg, and what uſe he is of, by putting an end to their own Diviſions, and Controverſies, I ſhall certainly conclude that they do not believe themſelves when they ſay, He is ſomewhere among them. Or at leaſt, if he be among them, he had as good not have been there, for he is of no uſe or benefit to them; much leſs can we believe it neceſſary to Salvation to own his Authority and Infallibility. Particularly let them

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make the Council of *Trent* to be fully received in *France*, and its Authority own'd there (and yet if an Infallible Judge ever pretended to appear among them, it was in that Council which made a new Creed, and new Religion:) But we know the Authority of that Council is utterly diſown'd in *France*, and nothing approved of as decreed by that Council. Let them, by the help of this Infallibility, end, and decide all the great and dividing Queſtions among their own Members; Let them reſolve, and ſatisfie the Quietiſts now at *Rome* it ſelf, Determine the Diſputes between, and Reconcile the Jeſuits and Janſeniſts; we ſhall not elſe think it is out of love to us, or to Truth, that they tell us of this Infallibility, but for ſome other, and bad Deſigns on us, at leaſt I cannot ſee how they can expect that we ſhould own and acknowledge it. For if they really had ſuch an excellent thing among them,

them, I do believe that they love themſelves ſo well, that they would apply it to the Cure of their own miſerable Diſſentions and Diviſions; and they will never perſwade us they have it, till they firſt of all uſe it thus towards themſelves.

And if it be not on pretence of Infallibility, that they reckon it neceſſary for us to be in Communion with the Biſhop of *Rome*, I cannot ſee how they can on any other account plead it neceſſary that we ſhould be ſubject to him. For I cannot think it poſſible that God ſhould make obedience to any humane thing, to be the firſt thing neceſſary in order to Heaven, eſpecially a humane Authority diſtinct from that Regal Authority, under which I was born, and to which I owe Subjection, according to both St. *Peter*'s and St. *Paul*'s Command; much leſs that all the world ſhould be ſubject to one man, and much leſs yet that this ſhould be, and yet God Almighty

mighty never tell us in Scripture where this Universal Monarch should reside. And yet they may talk what they will, it is not our Believing agreeably to true Christianity, and for the saving of our Souls, that they would have us submit to them, and own their *Infallibility*; it is not out of love to Truth, or to us, that they at all desire our Conversion, as they call it, but it is for the love of our money, and that they may domineer the more over our Estates, and Purses, as well as our Consciences. And hence it is that the Conversion of *England* is at this day so little regarded and Promoted at *Rome*. For the Pope and Cardinals are old men, and they say, that we being very obstinate, there is no hopes that any good should be done with us in their days; and if ever we should be Converted, we should bring no money to them, we shall not be fleeced in their times, and they

they are not much concern'd for thoſe that will come after them. They may ſpend money on us, to ſend, and maintain men to Convert us, but they ſhall receive no money from us. Thus they argue, and talk freely at *Rome*. And this is one, if not the main Reaſon, that the Pope and Cardinals are ſo backward, to preſs our Converſion, eſpecially when they conſider at the ſame time, that the men chiefly employed in our Converſion, are Jeſuites, of whom even the Pope, and all the wiſe *Italians*, are both afraid, and aſhamed. Nay indeed, they wonder at us, of all men in the World, that we ſhould at all think of embracing that Religion, which they that know it beſt, and get moſt money by, are weary of, and going to throw off; almoſt all the Learned and Ingenious *Romans*, that care for any Religion, being *Quietiſts*, and conſequently no Admirers of the exer-

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cise of Religion according to present Popery. Thus the Wise *Italians* think and argue; and yet surely if there be *Infallibility* in the *Romish* Church, it is among them, and they are nearest to it. And if any here plead (as some I know have the impudence to do) that there are no *Divisions* at *Rome* concerning *Quietism*, they may as soon perswade that they are all *Virtuous* there, that there is no *Vice*, or that the Pope neither is, nor ever was there, and I will undertake to defend all this too as well as *Transubstantiation*. And if there happen such another Pope to succeed this Pope in his Enmity against the Jesuits, I see not why the Jesuits may not perswade the World that the true Pope is not at *Rome*, but at *Paris*, or where they please. For *Paris* is as often called the Seat of St. *Peter*, and the Infallible Chair, as *Rome* is called so in the New Testament; and I believe it is as evident

dent from Eccleſiaſtical Hiſtory that St. *Peter* ſate 25 years Biſhop in one City, as in the other.

And as thus I cannot believe either the Infallibility of the Biſhop of *Rome* to be true, or ſubjection to him to be neceſſary to Salvation: So nor can I think the other Additions that he hath made to the Creed, to be parts of true Chriſtianity, much leſs to be neceſſary to be believed.

All the Contradictions that a man can reckon up, perhaps may be as Reconcileable, as the doctrine of *Tranſubſtantiation*. And the Chriſtian Religion being by our Saviour, and the Apoſtles perſwaded, and recommended to our *Reaſon*, it is not poſſible but they muſt give us leave to make uſe of our *Reaſon* in judging of the ſeveral parts of this Religion. For, tho' where we Contemplate on any thing that entrencheth on Infinity, we are ſenſible our Reaſon

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is at a loss, and we submit to Revelation without more ado (for so if we Contemplate but on the *Extension* of the material World, whether it be Infinite, or no; or on the *Divisibility* of matter, whether it can be into Infinite parts, or no; or of the *Ante* and *Post duration* of the World, or Time, whether it was possible for it to have a Beginning, or End, or no; whether there can be an Infinite Number, or no, *&c.* In all these kinds of Questions, tho' only concerning Natural things, yet we must confess our Reason to be puzled; and so what concerns the Attributes, and Nature of God, if there be any thing above our Reason taught us in Scripture, it is not the fault of Religion, but of our own Minds, and their Incapacity, that we do not comprehend it (it all concerns Infinity, which we are unable to comprehend, or treat of;) But that there should be such Difficulties.

and Contradictions in our Apprehensions of a thing so entirely liable to our Senses, as a piece of Bread is, one would not suspect.

Indeed if the Church of *Rome* had told us, there are an infinite number of parts of matter in that Bread, we might have yielded to them. But for them to tell us that there are an infinite number of Bodies of Men, and all six foot long, in a piece of Bread of an Inch long, and all this infinite number of Bodies in this one lump, to be but one Body whilst it is all together, and all these Millions of Bodies that are on earth, to be not different from, but the same with one another, and with that One Glorified Body that is in Heaven; That at the Consecration, that Body comes down from Heaven, tho' it stir not at all; That it is Eaten by every one that receives the Sacrament, and yet continues to be Eaten by thousands of others still; That it neither nourisheth

riſheth as fleſh, nor hath any property of Fleſh according to themſelves, for it may be eaten in *Lent*, that it is real fleſh tho' no fleſh appear, and that there is no Bread, tho' only Bread appear, that when it is mouldy, or eaten by Rats and Mice, that neither Bread nor Fleſh is mouldy, or eaten by theſe Rats and Mice: All theſe, and innumerable more Contradictions are contained in this Doctrine of *Tranſubſtantiation*. Beſides that this Doctrine, as taught in the Church of *Rome*, is contrary alſo to Scripture, which calls it Bread when it is eaten, 1 *Cor.* 11. *Let a man examine himſelf, and ſo let him eat of that bread*, and in many other places.

But now if after all it ſhould be true, that Chriſt ſhould be in the Sacrament, as the Papiſts imagine; yet our Reaſon, and Senſes ſo fully informing us the contrary, and our Saviour having no where bid

us lay aside our Reason or Sense in this case, but our Saviour himself even after his Resurrection appealing to the Reason and Sense of St. *Thomas* for the verity of his Flesh and Bones, we may be sure that he would excuse our Unbelief when we have so many Arguments against it, and nothing for it, but one single expression, which is undoubtedly Figurative as to the Cup, for he calls it *Cup*, instead of *Wine* in the Cup; and we may justly think it is so Figurative as to the *Bread*, when he calls it his *Body*. For the Eastern Nations, and especially the *Jews*, very much use such Figurative Expressions; and our Saviour elsewhere calls himself the *true Vine*, the *Way*, the *Door*, which no man certainly ever understood in a literal sense. But especially the Church of *Rome* so strictly requiring the highest Divine Honours to be paid to that which appears under the form of Bread

and

and Wine: We are infinitely the most safe in paying it no Divine Honours, because we have all the reason in the World to believe, it is nothing but Bread and Wine. And if it should be as the Papists suppose, we may be sure Christ would excuse us, if we Worship him, and Pray to him as in Heaven sitting at the right hand of God; tho' we take no notice of him here, where, according to them, he appears but at best *incognito*, and hath no where commanded to be Worshipped as Corporally present there. And God declares himself a *jealous* God as to his Worship; and therefore if he should not be there in Body, they cannot deny but they commit flat Idolatry. And yet the worshipping of the Host, as they call it, is of all things the most strictly enjoyn'd, and insisted on, as if there were no danger at all of giving God's Glory to another, and provoking his jealousie. And

yet according to the Papists themselves, the *Elevation of the Host*, and the *Worshipping of it* by the people, hath been but lately ordained in the Church of *Rome* itself; and it is not to this day practised in all the Eastern Churches, and the appointing a Feast for it, called the *Feast of God*, and the Worshipping it, when carried in Procession, or to a Sick person, is of a later date.

For the same Reason also I am very shy of using any *Image* in Divine Worship; For I cannot but think that Images were forbidden the *Jews* in the Second Commandment, and are forbidden us still. And tho' the Church of *Rome* pretends that they are Assistances to Devotion, I cannot but think them to be rather hindrances, and distractions. And that a man must be very sensual, and immersed in matter, whom an Image will assist in his Apprehensions of God, or make

make to be more devoutly affected towards him. I am sure they are an insufferable offence to both *Jews* and *Turks*, and make them so averse to Christianity, that there is no hopes of Converting them. And yet no man can say that the Worship of them is at all necessary, and all must grant they may be intolerably abused, as we find by the Old Testament they were, and from the practice of the Heathen, both of old, and still. And tho' the *Learned men* in the Church of *Rome* may have better Notions of things, yet it is to be feared that the *common people* do perform the same Worship to them, that the Heathen did to their Images. And if the Image only puts people in mind of the Person, why should the Image of the Virgin *Mary* at *Loretto* be more esteemed, than any other? For I cannot fancy it is more like the Virgin *Mary*, who certainly was no Blackamore. Therefore

by their running thus to one Image, rather than another, they must necessarily think, that there is some Holiness in the Images themselves, some Divine Vertue resident in them, which is the notion, in which the Heathens looked on, and worshipped their Images: And God himself hath said, He is a *Jealous God*, especially concerning Images, in the second Commandment, which the Church of *Rome* is so sensible of, that they suffer not their people to Read, or Learn that Commandment, lest they should boggle at the worship of Images.

Nor do I think much better of the Prayers which they make, and the worship they pay to Saints departed, though these are not Dead, and senseless, as the Images are. For the very praying to them at all times, places, and occasions, argues that they must own some kind of *Omniscience*, and *Omnipresence* in the Saints. For else how can the Saints

Saints hear us, where-ever we are? And all Religious Prayer being a part of Divine Honour, we think it too much to be aſcribed to a Creature, eſpecially when they pray to a Saint, not only to *Pray for* them, but *to give* them all Bleſſings, Spiritual, and Temporal, for Protection from all Enemies, Ghoſtly, and Bodily, from all Evils at Sea, and Land: By ſo doing they aſcribe a kind of *Omnipotency* to the Saint alſo.

And tho' they do grant, that the Saint gets theſe good things for them of God, yet they are beholden to the Saint, elſe they think, God would not have given them. And therefore tho' they own God to be the original Author, yet they look on the Saint, as the immediate Donor, to whom they are immediately, and eſpecially obliged. And after all this, they cannot but grant, that there is no neceſſity of praying to a Saint. For they can as well at

the ſame time pray to God himſelf, who, they are ſure, hears them, and can help them, and who will be ſo far from taking it ill, that he expects to be pray'd to by us, and is called in the Scripture, *the God that heareth Prayer.*

But tho' God is ſo willing to be pray'd to by us, yet ſtill there are ſome Prayers, which I cannot think that he is much pleaſed withall; And that is Prayers for the Dead, which are ſo conſtantly offered up, and make a conſiderable part of the Devotions of the Church of *Rome.* For whatever Inſtances are found in the Primitive Church of Prayers for the Dead, were only either Evidences of their Belief of the Souls living after Death, which they thought proper to Inculcate, and by this means to Evidence in a Heathen World; or elſe were Arguments of their own abundant Charity, and of the Imperfect ſtate as to Happineſs, in which they ſuppoſed

posed the Best men to be till the General Resurrection; but it is evident, they had no knowledge of those Purgatory Pains, which are now the only occasion of the prayers for the Dead in the Church of *Rome*. And accordingly they pray'd only for the Best people, for such of whose salvation and happiness there was no doubt, as the Virgin *Mary*, and Apostles; which is directly contrary to the present Doctrine, and practice of the Church of *Rome*.

And tho' the Ancients, on some mistaken Notions, concerning the state of the Soul, did sometimes thus Pray for the Souls of good men, yet seldom or never for the Souls of bad men. Nor did they make that ill use of it, that is now made in the *Roman* Communion. For now in the Church of *Rome*, nothing is so easily secured, as Eternal Salvation, the Absolution of a Priest being sufficient for that.

There-

Therefore all that any man need fear, is only the Puniſhment of Purgatory; and to pray for their deliverance thence, is half the buſineſs of their ſurviving Friends, and the Purchaſe perhaps of half their Eſtates; but if the Juſtice of God would not paſs by, or forgive this Temporal Puniſhment, as they call it, before the Perſon's Death, and whilſt he might amend, and be made better by the uſe of the means of Grace, how can we think that God ſhould pardon him now, ſeeing there is no hope of his growing better. I cannot indeed ſo much wonder that *the Church* now ſhould be glad to have this Opinion prevail among the people; But I admire that *the people*, or indeed any that love Truth, ſhould rely, or depend on it, eſpecially ſeeing there is not one word in Scripture to encourage this Opinion, nor one Inſtance of Prayer for the Dead; not any ſuppoſition of any Fire in the other

other World, but that which *never ſhall be quenched*; nothing but vehement Exhortations to *work while it is called to day, before the Night of Death comes, when no man can work*; altogether another kind of method of Salvation, than is now taught, and practiſed in the Church of *Rome*.

I might alſo inſiſt on many other Articles, and ſhew them to be *Innovations*, or *Additions* to the Faith, as of the ſeven *Sacraments*, *Traditions*, Sacrifice of the *Maſs*, *Communion in one kind*, *Indulgences*, aſcribing ſuch vertue to Inſtitutions of their own, viz. *a Monaſtick Life*, *Holy Water*, *Croſſing themſelves*, their Doctrine of *Merit*, and *Supererogation*, of the *Pope's power to Depoſe Princes, abſolve Subjects from their Allegiance*, which, I perſwade my ſelf, St. *Peter* would never have pretended to, of the lawfulneſs of *breaking their Faith with Hereticks*, and eſpecially, ſeeing they of the Church

Church of *Rome* insist on these, as the very Foundation of Religion, and will Promise you Salvation, if you do but own, and profess these, let your Life be what it will be, according to that saying of *Tertullian*, concerning the Hereticks of his time, *Nunquam facilius proficitur quàm in castris Rebellium, ubi ipsum esse illic promoveri est.*

But of all the Points of Popery there have been so many, and so excellent Discourses of late written by the Clergy, especially in and about the City of *London*, that I need say no more, but refer my *Reader* to them.

CHAP.

CHAP. VI.

Of Civil Converſation.

THough the World be one of the Enemies which I am warned of in Scripture; and in my Baptiſm renounce and promiſe to fight againſt, and though the ill cuſtomes and examples in it are too often a Snare to many; yet ſtill I am taught in the Church of *England*, that I may lawfully, and ought to converſe in it: For as it hath difficulties and temptations to Vice, ſo it gives alſo occaſion to exerciſe our Vertues; and therefore is no more evil or dangerous than our life it ſelf here, which is a ſtate of trial, in which it is expected that

we

we muſt do good and ſuffer hard-ſhip in order to an Eternal reward. And I cannot think that the wiſe and good God, would not only have ſent us into the World, but alſo have made ſo many imployments neceſſary and uſeful in order to our ſubſiſtence here, if it had been a ſin to manage thoſe employments, or to converſe with thoſe that do. Therefore I reſt fully aſſured that what-ever employment is neceſſary or uſeful in the World, is alſo lawful, and what-ever is lawful may be lawfully managed by my ſelf, or any other good Chriſtian. St. *John* the Baptiſt, the Forerunner of our Saviour, when the Publicans and Souldiers came to ask him what they ſhould do; doth not bid them lay down their employments, as either unlawful, or unfit, or unſafe, but gives them good and uſeful Rules fitted to their ſeveral caſes, but ſuffers them ſtill to continue in their employments; and yet

thoſe

thoſe two employments ſeem as much to expoſe Men to temptations, and to have as much to be ſaid againſt them as any: And we find the Apoſtles, and particularly Saint *Paul* in his Epiſtles, to give advice to Perſons of all kind of conditions, and to preſcribe Rules concerning the carriage and behaviour of *Huſbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*, *Magiſtrates* and *Rulers* in Church and State, and both *Superior* and *Inferior*, which is to me an undeniable argument, that in every one of theſe Relations, one may live as becomes a good Chriſtian.

And particularly as to Government and Magiſtracy, I am ſo far from thinking it unlawful, that I eſteem it neceſſary, and look on it as one of the moſt Sacred things in the World, for it is of God's appointment, and on the maintaining of which, the good of Mankind doth much depend.

And

And of all kinds of Government I like Monarchy, it being a reſemblance of the higheſt, and the beſt fitted for preventing Factions and Diviſions, and for the more regular adminiſtration of affairs, and ſeems naturally to derive it ſelf from Paternal Authority, or the power of Fathers over their Children; every Father of a Family, or Patriarch of old time, as *Adam*, *Seth*, *Noah*, *Sem*, *Abram*, *Jacob*, being a kind of King over their Children and Grand-children; and ſo the Name of Father is thought at length to have been changed into that of King, for ſo we find *Kings* in Scripture frequently called *Fathers*, and they are always ſuppoſed to have that ſame care and tenderneſs over their People, as a Father hath for his Children and Family; and accordingly may juſtly challenge the ſame kind of hearty love and ſervice, and obedience from them.

And

And eſpecially in this Countrey I hold my ſelf bound, as far as I can, to ſupport and maintain the *Monarchy* in all the *juſt* and *ancient Rights* of it: for it is the form of Government that hath been always eſtabliſhed and in uſe here, and is in the frame of our Laws and Conſtitutions ſo conſtantly reſpected, that it is a dreadful danger as well as ſin to endeavour any change or alteration of Government. And if there be any right on earth, ſurely Monarchy hath right with us; and hath at leaſt as good a title to all its Powers, Rights and Priviledges, as any of its Subjects can have to their Honours, Properties and Eſtates. And I think my ſelf bound to do what I can to maintain this Monarchy in its true Line and Succeſſion; the Monarchy of *England* being always eſteemed as truly an Hereditary and Succeſſive a Monarchy as any in the world; the Crown deſcending from Fa-

thers

thers to Children whether Males or Females, not liable to be diſpoſed, alienated or ſold, nor depending on any election, choice or approbation of the People: and according to this method our preſent King enjoys the Crown, who hath, as I believe the trueſt and moſt ancient right to his Crowns that any King in the known parts of the World hath: for tho' the Succeſſion hath had ſometimes interruptions, and the Crown hath been violently ſeized on, yet ſtill the right to Succeſſion was then generally owned, and the interruptions were afterwards cenſur'd as Uſurpations, and whatever irregularities there were ſometimes for a while, yet at laſt the ſtream did return into its true channel, and the Monarchy became ſo ſetled by the good providence of God, that as far as Hiſtory can inform us, our preſent King is Heir both of the *Saxon*, *Norman* and *Scottiſh* lines.

And

And our Kings being both by the Laws of God, and alſo by the Laws of our Land, ſuppoſed to look on themſelves towards their Subjects, not as Maſters towards their Slaves, but as Parents towards their Children, and to deal with them accordingly: I take care therefore alſo to pay him the ſame kind of true filial obedience, ſervice and ſubmiſſion as to a Parent: to Pray for him, and wiſh him well, to be tender of his Honour, and careful of his Good, neither to wrong him my ſelf, nor ſuffer others to wrong him, as far as is in my power, to look on him as one ſet over us by God for good, and to reſpect him Conſcientiouſly on this account: And this I look on as a better foundation for true Loyalty and Obedience, than *fear*. For that Prince that only deſigns to *terrifie* his Subjects and keep them in awe, hath but a very uncertain hold of his people.

And

And as thus Government is neceſſary in the world, and Monarchy is lawfully eſtabliſhed among us, ſo for a man to have a ſhare of this Government, and to be ſubſervient to the Monarchy, is not only lawful, but for him to diſcharge it well, it is exceeding commendable, he thereby will purchaſe a bleſſing to himſelf from God, and be a publick bleſſing to the World. And I am not aſhamed of the meanneſs of my place and rank whatever it is; for in every Government or Body of men that live together, there muſt needs be a great variety of Employments, ſome higher ſome lower, ſome more ſome leſs honourable, yet the meaneſt if honeſt, are both uſeful for the good of the whole, and may be lawfully managed by a Chriſtian. And tho' I will not thruſt my ſelf into another mans office and buſineſs, that being the certain cauſe of diſorder and confuſion, nor am I very forward

ard to ſolicit or ſue for any pub-
lick employment; for I conſider
the weight and moment of it, for
which I muſt give an account both
to God and the Publick, and it is
poſſible that by my having this
place I may exclude another that
will manage it better: yet when I
am lawfully called or appointed to
any place, I refuſe it not, know-
ing that ſome body muſt have all
theſe places, and tho' I am not ſo
ſure of my own *abilities*, yet I am
as ſure of my own *integrity* and de-
ſire to do good, as any can be:
and I am ſenſible that *integrity* goes
a great way towards the diſcharge
of my truſt: but I do not by rea-
ſon of trouble or charge avoid any
office even in my own Pariſh; for
by every one of theſe I ſerve God,
and my Neighbours, the Church
and State, and a little pains or mo-
ney laid out in ſo good a cauſe, is a
great gain. If the place that I have
be honourable or beneficial, I look

not

not ſo much at the profit or honour of it, as at the truſt repoſed in me, and the opportunity that I have by it of doing good; and to ſtir up my ſelf to a careful management of the truſt I have, I conſider that both God and Man will expect that whilſt I am in this place, I ſhould be more uſeful in the World than other men, or elſe my account will be ſad at the laſt day. And this conſideration will have another good effect on me, it will make me alſo more willing to leave or part with this place tho' very beneficial; to be ſure, it will make me keep it no longer than I can with honour, and a ſafe and good Conſcience.

And by my doing my Duty honeſtly and diſcreetly, tho' but in an inferiour place, perhaps I may ſtop a gap, by which miſchief might come to the Publick; I may encourage my Inferiours, ſhame my Superiours, if they are remiſs, and give a good example to all, and

and this is of manifold advantage to the Publick.

And ſo if I have any Vote or intereſt for the choice of a Member in Parliament, or any publick Miniſter or Officer, or the diſpoſal of any employment in which the Publick is concern'd, I do nothing for favour or friendſhip, I regard not any kind of Intereſt or obligation of my own; for I always think that regard is firſt to be had to the Publick and the good of it: and therefore I employ my pains and intereſt, for ſuch as I verily believe, are fitteſt for it in themſelves, and will do moſt good to the Publick, both as to Church and State: for I hold it highly unreaſonable that any kind of Publick Office or employment, ſhould be beſtowed as a reward for former Services or kindneſſes to my ſelf, for by ſuch kind of tranſactions, I plainly ſell the Publick to pay my own private debts and obligations.

Next to the publick, I reckon my ſelf eſpecially concerned for my own Family, they being ſo particularly committed to my charge, that I only am accountable for them.

My Wife I not only take care of, but ſhew all reſpect and kindneſs to her, as to my beſt and deareſt friend in the World, for ſo by my marrying her, I took and own'd her, and in the Church before God and the Congregation, I promiſed I would ſo carry my ſelf towards her, and I can never expect the bleſſing of God, if I break a vow ſo ſolemnly made before God, and in ſo great a Caſe. And to put my ſelf the more effectually in mind of this, I often read over the Office of Matrimony, to ſtir up my ſelf to a ſtrict obſervance of my Vow there, and to prevent my varying from it.

If I have a Father or Mother alive, I not only pay them all poſſible reſpect and obſervance, but give

give them all kind of aid and ſupport that I am able, as to every occaſion, as being both commanded ſo to do by God, and alſo in gratitude for what they have done for me; and further, as an engagement on my own Children to ſhew the ſame duty to their Mother and me, when we ſhall be old.

To my Children I ſhew the ſame tenderneſs, as to my Wife, and give them, as I am able, ſuch education and inſtruction, as may keep them ſtrictly vertuous and Religious, and make them uſeful to the World, as well as dutiful, and comforts to my Wife and my ſelf, and I take care ſo to bring them up, and place them in order to their future ſubſiſtence, that they may have ſome honeſt and induſtrious way of employing their time, and maintaining themſelves: Eſpecial regard being had to ſuch a way of living, as, I think, will be beſt for their Souls good. For I am not at all ſollici-

tous to leave them a great Eſtate, but only ſuch a Portion as ſhall be an aſſiſtance and incouragement to their vertue, to their diligence, and induſtry; but not a maintainance for their vanity, and incentive to their Luxury; for that may be a Snare, rather than a Bleſſing to them.

If I have Brothers and Siſters, though living far diſtant from me, yet I have a very particular concern for them, as being naturally parts of the ſame Family with my ſelf, and are therefore in an eſpecial manner the objects of my love, and of my care, and though I have no direct authority over them, yet I muſt never be wanting in good advice and admonition to them; and yet to all People of a good temper, advice and counſel, will go as far as commands or threatnings, eſpecially if it be given with that tenderneſs and affection, which is due to perſons ſo nearly related to me.

My

My Servants I treat with ſuch gentleneſs and kindneſs, as may make them thankful to God, cheatful in their condition, as well as willingly ſerviceable and faithful to me; for I look on them as Brethren, both by nature, and the Goſpel, and that we are all Servants alike to the great Lord of all, and there is no reſpect of Perſons with him. And he having committed theſe Servants to my truſt, I not only take care for their food and comfortable ſubſiſtance here; but eſpecially for their inſtruction, and the good of their Souls hereafter. And therefore I not only frequently in diſcourſe teach them their duty to God, and exhort them to the practice of it, but alſo I take notice how they come to the Publick Service, eſpecially on Sundays, and Family-prayers every day, and always allot them ſome time every day, at leaſt a quarter of an Hour, Morning and Evening, for their

private Devotions, which I teach them to uſe out of the *Whole Duty of Man*, or Dr. *Patrick's Devotions*, and I reckon it a great fault in Maſters or Miſtreſſes, ſo to hurry, and perpetually to employ their Servants, as not to allow them any time for the Service of God in private. But then this time that I thus allow them for their private Devotions, I make as ſure as I can that they thus ſpend it, and not in idleneſs, or talk with one another.

To all my Family in general, I make my ſelf as eaſie as I can, being not difficult to be pleaſed, and ready to forgive any ſlight neglect or fault, for I am ſenſible of my own infirmities and faults, eſpecially againſt God, on the conſideration of which only, I think my ſelf bound to be mild towards others offending me; their offences againſt me, being againſt fewer and leſſer obligations, than mine are againſt God, and I praying to God ſo often

every

every day only to *forgive me my treſpaſſes, as I forgive them that treſpaſs againſt me.*

As I contract not *friendſhip* or extraordinary familiarity with any bad man, or ill affected to Church or State, both for the ſake of my own reputation, and my own ſafety (an intimate acquaintance with a bad man, reflecting always on his Companions, and Vice is always very infectious) ſo when I do chooſe a Friend, and profeſs any kindneſs extraordinary, I am not only real and ſincere in my friendſhip without deſign or tricks, but make it a part of my ſtudy and buſineſs, that my friend may be the better for me. If I ſee any thing fit for him to do, I put him in mind of it, and adviſe him friendly; if I ſee him do any thing amiſs, I admoniſh him alſo, and as kindly reprove him, which is no other than what I would have him do to me: If I can aſſiſt him in any buſineſs, I do it willingly and

readily, and am not ſparing of my trouble or ordinary charge for him; I reckoning it as one of the worſt properties of men, who ſometimes ſo love their own eaſe, that they will not ſo much as ſtir out of their Seat, to do another the greateſt kindneſs. And though I am thus ready to help and aſſiſt my Friend, yet I take care always to perform more than I promiſe, or put him in hopes of, or to promiſe leſs than I deſign to perform, for I conſider the way of the World and temper of men, that their hopes and expectations do generally out-run their reaſons what they have, but the leaſt encouragement given to hope for, they in their thoughts make themſelves ſure of, and therefore by my doing more than I ſay for my Friend, or promiſing leſs than I intend, I both provide againſt diſappointment which may poſſibly happen, keep him more at eaſe and reſt, and yet ſhew my friendſhip

to him as much. And the carriage which I have thus expreſſed, I uſe towards my Friends, or ſuch as I chooſe out of the World, for a more intimate familiarity, I uſe it alſo towards my *Kinsfolk* and *Relations*, whom God hath as it were recommended to my Friendſhip and Acquaintance, by making them ſo by nature allied to me.

Towards all my Neighbours, that live in the ſame Pariſh or Town with me, of what rank or quality ſoever they are, and indeed to all that are not only Chriſtians in general, but Members of the ſame Church and Nation with my ſelf, I take care to diſcharge all the Offices of *Juſtice*, *Charity* and *Kindneſs*, that the Goſpel requires of one man to another. And accordingly I not only do them no wrong, by taking from them by ſtealth or oppreſſion, by cheating or over-reaching, by ſlander or backbiting; but I am ſtrict to give them whatever by

any kind of right belongs to them. Hence I make as much conſcience to pay my debts, or what I juſtly owe to another, as I do not to rob him, or ſteal from him. As to Charity, I content not my ſelf with giving only what I am rated, and ſo forced to pay to the Poor; but give alſo conſiderably as a free-will Offering of my own, according as I find any more than ordinary preſſing occaſion, (and ſuch will ſeldom be wanting long to a Man that converſeth in the World, and hath a mind to do good) and although the meaſure of Charity is not defined in Scripture, yet I conſider that the *Jews* were obliged to give near a fifth part of their yearly income to the Prieſts and Levites, and the poor: And I am ſure that the general fault of Men, is, that they give too little, and therefore I will go a ſtep further than ordinary; and ſcarcely any Man gives enough, that doth only give what is perfectly

fectly ſuperfluous to him, what he doth not at all feel, and therefore I can ſcarcely think I give as much as I ought, unleſs I do at leaſt ſomewhat abridge my ſelf by my Charity. By ſuch rules as theſe I govern my Charity, and by ſuch Motives and Conſiderations, I ſtir up my ſelf to it.

And though only a few perhaps need my *Charity*, yet I may and do exerciſe *Kindneſs* towards all, the Apoſtle commanding us not only to be *juſt* and *charitable*, but to be *pitiful* and *courteous*; to be far from the temper and practice of ſome, who love to provoke and inflame, for I eſteem it my duty, as far as I can, to be civil and obliging to all, according to the Apoſtles advice, for every man to *pleaſe his* Brother to *edification*: For this not only renders Mens lives more happy in themſelves, but alſo conduceth much to the peace of the World: And when men are in good temper, they

are

are better prepared, and more eaſily won over to any good, and not ſo liable to any Temptations of the Devil.

To all men, and on all occaſions, I practiſe ſincerity, and hate deceit, and tho' I know it not neceſſary for me to tell every man all that I know or think; yet I will never tell any man contrary to what I know, or think: for I reckon that falſeneſs and deceitfulneſs is the laſt thing to be pardon'd by God or man; and they that deceive others, it is juſt with God that they be deceived themſelves, and it ſeldom fails, but that God takes ſuch people in their own craftineſs.

Tho' I know that our Law doth allow Suits for ſmall things, and that if a man will, he may be troubleſome to his Neighbours on many occaſions which will dayly happen, and which are perhaps juſt provocations, at leaſt according to the

cuſtom

cuſtom of the world; yet I reckon my ſelf bound to bear with many things, and not to take every advantage againſt my Neighbour, which the Law may bear me out in: for I am ſenſible that Humane Laws do allow of many things that are not very becoming of a Chriſtian. Nay, even if I be defamed and ſpoken ill of (tho' nothing is dearer to a man than his reputation) if I know my ſelf innocent, I will take all prudent and Chriſtian ways to clear my ſelf; yet I will not let every paſſionate expreſſion againſt me, be the occaſion of quarrel, but rather pity the infirmities of humane nature, than highly reſent ſuch miſunderſtandings and offences that are taken, tho' unjuſtly at me; and I am ſure that by my thus bearing patiently an unjuſt aſperſion, I ſhall not only pleaſe God, but alſo win even on my enemies, who aſſuredly will ſee their error, and ſo accor-

cording to *Rom.* 12. *I ſhall overcome evil with good.*

What *Eſtate* I have, I always reckon that it is not given me only for my own uſe, and to enjoy my ſelf with, but eſpecially to do good to private and publick occaſions. And therefore, as on this conſideration, I muſt not ſpend it all on my ſelf; ſo alſo in *prudence* (tho' I abhorr covetouſneſs as much as prodigality,) yet I reckon I ought to live always below my income, tho' not niggardly, and ſo I make ſome proviſion and allowance for extraordinary caſes and charges, that will frequently happen. And in order to my full content of mind, and to prevent my uſing any unjuſt or unfit ways of enriching my ſelf; in the firſt place, I make it my buſineſs ſo to regulate my paſſions as not to *deſire*, and my way of living in the world, as not to *want* a great Eſtate or large Income: and then I have reaſon to

hope,

hope, that if God ſhould give me more, I ſhould be both more moderate in the uſe of it, and employ it better than elſe I ſhould do. And however ſcanty my fortune, or mean my ſtation in the world is, (if I am not ſinfully acceſſory of bringing my ſelf into this condition) I am not at all aſhamed of it, for poverty is no fault or occaſion of ſhame; but I reckon that I may both be in the favour of God, and alſo benefit the world, if I diſcharge it honeſtly and diſcreetly. But the more I receive from God, I always reflect how much more thankful to God, better in my ſelf, and uſeful in the world, ought I to be than other men: and whether my Eſtate increaſe or decreaſe, or be more or leſs (unleſs by my own fault) I have always this conſideration before my eyes, that the leſs I have, the leſs I muſt certainly give an account of, and this I am ſure is the trueſt ground of contentment in every

every condition. As to the employment of my *Time*; I reckon it a great part of Prudence, and much conducing to the happineſs of life, ſo to accuſtom my ſelf, that I may always have ſomewhat to do, that I may have ſome way of ſpending my time by my ſelf, with uſefulneſs and ſatisfaction.

And I not being obliged and forced to work all day long, as day-labourers, and many Farmers and Artificers are, but having ſome time to ſpare, from the exerciſe of Devotion in publick or private, the buſineſs of my calling, and the charitable offices that I have mentioned already; I take care to employ it as well and uſefully as I can for others and my ſelf, Time being a Talent which God hath intruſted us with, and for the ſpending of which we muſt one day be called to a ſtrict account. And beſides this Religious conſideration, I reckon it is one of the moſt

mife-

miſerable and unhappy conditions in the world, for a man to live ſo, as that his time is a burden to him; and yet it is the want of having ſome uſeful and handſome way of employing his time, that makes a Gentleman ſometimes the moſt miſerable creature in the world, and the only uſeleſs part of God's Creation: If the time of year, or weather, or his health be ſuch that he cannot Hawk or Hunt, he is undone; and therefore is almoſt forc'd to the pitiful ſhift of Drinking, to paſs away time, tho' to the loſs of his Time, the *abuſe of his Reaſon*, and the prejudice of his *Health*, and Eſtate. Now that I may never be at ſuch a ſad loſs, as that my Time ſhould hang on my hands, but that I may be able to ſpend a rainy day at home Soberly and to Satisfaction: and tho' I make no part of Learning my Trade or Buſineſs, yet I inure my ſelf to ſome kind of ſtudy, as being ſenſible

that,

that all Knowledge and Learning, is improving of a man's mind, is a very proper imployment for a man's time, and will generally be of real uſe and advantage in Life.

And firſt, a Knowledge of our *Religion*, both as Chriſtians in general, and as it ſtands diſtinguiſhed from other kinds of Chriſtian Religion in the world, is very neceſſary. For ſeeing the Salvation of my ſoul depends on it, ſurely I may well allow it ſome ſhare of my time and ſtudy. And true Religion being the will of God, it every way deſerves my thought and contemplation, and by my underſtanding my own Religion well, I ſhall by the bleſſing of God, keep my ſelf more ſteddily from being ſeduced into any ill opinion or practice.

After Religion, the *Laws* of our own Country ought to be known and ſtudied by me, and every man. For I ſhall often have occaſion for a know-

knowledge in the Laws. If I be a Juſtice of Peace, or if I be a High-Conſtable, Petty-Conſtable, or in any Office Civil or Military; or if I be but empannel'd on a Jury, a competent knowledge in the Law is neceſſary: that I may underſtand how far my power goes, what my place or office allows or requires, what is expected of me, and what not, and this cannot be throughly known without reading and ſtudying the Law: Beſides by a little knowledge of the Laws I ſhall be able perhaps ſometimes to make up and compoſe differences among my Neighbours, prevent Suits at Law, and conſequently the ruine of Families, and breach of Friendſhip.

Beſides theſe parts of Learning which are ſo neceſſary, I exerciſe my ſelf in others, which I eſteem proper diverſions, commendable accompliſhments, and which have their uſes alſo in life: ſuch as are *Hiſtory* and *Chronology*, both of the

the World in general, and alſo of our own and neighbour Nations in particular; together with the *deſcription* and *Geography* of them. For ſome knowledge of this kind is neceſſary even in order to diſcourſe, and for the underſtanding but the common news and relations of tranſactions in the world. There is no part of thoſe Sciences which they call *Mathematical*, but is both uſeful and pleaſant, improving and fining a Man's Reaſon, and ſerving to many occaſions of Life; ſuch as are *Geometry*, *Arithmetick*, *Aſtronomy*, *Navigation*, *Surveying*, *Architecture*, *Fortification*, *Art-Military*, all *Natural* and *Experimental Philoſophy*; and beſides theſe, by a man's underſtanding the *Anatomy* of his own body, by his having ſome knowledge of *Herbs*, ſome skill in the general grounds of *Phyſick*; he may be ſometimes helpful to his poor Neighbour, when a Phyſician is not near,

near, and may be able at laſt to paſs a better judgment on his own, or his Childrens and Families diſtemper. Theſe and other very uſeful parts of Learning there are, ſufficient to take up a man's Life, and there are good Books of all theſe Sciences in the *Engliſh* Tongue, and eaſie to be had, and which I can either learn by my ſelf, or elſe with the direction and aſſiſtance of the Parſon of my Pariſh, or ſome other Learned Neighbour. And I cannot but reckon that man very ſtupid, that hath ſuch a field of Knowledge before him, and yet knows not how to ſpend his time, and tho' I ſhould perhaps have no great edge to any of theſe parts of Learning at firſt, yet let me but try them a while, and I ſhall certainly find them the greateſt diverſion, and the moſt pleaſant way of paſſing time that can be; and ſuch a connexion is there among them, that if I do but

mind

mind any one Science or part of Learning with an appetite, I ſhall inſenſibly be drawn on to others, and find them neceſſary. And all theſe Sciences have both the *general* uſes, to inform our ignorance, and prevent our being deceived and impoſed on; to refine and improve our reaſon, to ſatisfie and inlarge our minds, and fit us for Diſcourſe and Converſation. And alſo their *particular* uſes, as apply'd to the ſeveral caſes of Life to which they relate. And my having theſe ſo innocent and commendable ways of ſpending my time, will beſides, have many advantages; it will keep my mind buſie and employ'd, and even make me contented; I ſhall not have that uneaſineſs of mind, that an idle man hath, nor fall into thoſe temptations to which Idleneſs expoſeth men. I ſhall be ſome way uſeful to my Neighbour and the World, adorn and cul-

cultivate my mind, and thereby ſet my ſelf ſo much the farther above the Beaſts. Avoid many of thoſe Errours and abſurdities, to which want of knowledge in theſe Sciences often betrays men: I ſhall hereby be more fitted for any kind of Publick Employment, Civil or Military: And I think it may go for a rule, That there is no part of good Learning, but a Man will ſometime have occaſion for, and find uſeful, let his Employment or Quality be whatever it will.

But beſides this way of employing of time in Reading and Study, it is confeſſed, that it will be neceſſary alſo, for a Man to be ſometimes in *Company*, when he viſits, or is viſited, or is obliged to meet other Men on any publick or private affair or buſineſs. And tho' theſe meetings do too often become a Snare, and draw Men into exceſs of Wine, Paſſion, *&c.* which therefore

fore as we are Chriſtians, and have Souls to be ſaved, we muſt watch againſt: Yet it cannot be denied, but that as being in company, and converſing with others, is neceſſary in the World, ſo it hath great and manifold advantages; It ſoftens Mens tempers, and makes them pliable, it reduceth the rules of Religion and prudence into act, it cures the mind of that ſowerneſs or conceitedneſs, to which a very retired and Monkiſh perſon is too much expoſed, acquaintance and friendſhip is kept up by it, both private and publick affairs are concerted, and much good done many ways. But then I take care what I can, to prevent or avoid the evils, into which keeping company often draws men. And therefore if I hear a raſh word ſpoken, though againſt my ſelf, I do not preſently blow it up into a quarrel, but prudently paſs it by, as ſuppoſing it is not the ſetled thoughts of his mind

that

that ſpake it; I examine my ſelf, what occaſion I have given for ſuch ſpeeches; if I find I have done any thing amiſs, I modeſtly own it, and if I have wronged him, I am not aſhamed to acknowledge it, and beg his pardon: But if I find I am innocent, I doubt not but that he will in a ſhort time ſee his error, and be aſhamed of himſelf, and therefore he need not be ſeverely rebuked by me. I believe not eaſily ill ſtories told of others, nor love to hear them, nor incourage the tellers of them; what Mens company I do not like, I neither publickly affront them, nor complain of them, but either bear it patiently (if it be ſuch a company, as I am obliged to be in) and ſo it will teach and inure me to get a conqueſt over my paſſions, or elſe I wholly abſtain from it, but even this I do without making a noiſe; or being taken notice of, as avoiding ſuch a Man's company.

If I hear ſwearing or profaneneſs, obſcenity or backbiting, I take the liberty ſome way or other to ſhew my diſlike of it; if before my Superiours, with a religious modeſty; if among my equals, with freedom; if among my Inferiours, with ſome kind of Authority; for all profane and obſcene diſcourſe, and reflecting on others, is really an affront and wrong to every Man: For every Man hath a right in *Religion* and *good manners*, and ought to ſee them vindicated; and as a Man ſhould not ſuffer his Friend or Relation to be abuſed and ſpoken ill of unjuſtly, without ſome way appearing in his defence: So ought every Man to endeavour to vindicate Religion and good manners, according to the nature of the place in which he is, and the company with which he doth converſe.

On this ground alſo I make it part of my buſineſs, when I am in company, as often as I have opportunity,

tunity, to prevent miſunderſtandings, and to compoſe differences among men; And whatever I hear that may provoke Men againſt one another, I never divulge, but endeavour by all means to ſuppreſs, and ſo hope for the bleſſing of a Peace-maker, *Matt.* 5. I always make the beſt of, and put the moſt candid interpretation that I can, on what is done or ſaid, hereby to keep People at peace, and to incourage good actions in the World. And the more ſilently and ſecretly I do this, or any thing of the like nature, I eſteem it is always the beſt; for the leſs it is obſerved, it will always do the more good, and will alſo be as ſure or ſurer of a full reward.

And though I confeſs I ſeldom play at any game, yet when a Man is in Company, to pleaſe a friend, and to avoid drinking, and ſpeaking ill of their Neighbours, or the publick, I cannot but allow of

playing at ſome innocent Game or Recreation; but ſtill whatever lawful Recreation I uſe, or Game I play at, I obſerve ſuch Rules as theſe, *Firſt*, Never to let it take up either the moſt, or the beſt, but only the refuſe of my time, and the intervals of buſineſs and ſeriouſneſs. 2. Never to ſpend on recreations, or to venture the loſing ſo much, but what I can well afford, and may lawfully lay out on my own diverſion, without ſtreightning my eſtate, or abridging my charity (for my Charity muſt not be the leſs, but the more liberal, for what I ſpend in recreations: For if I can afford to *throw away* ſo much, it is always ſuppoſed that I can *give* more.) 3. Never to ſuffer my ſelf to be put in paſſion, or out of humour at my loſſes, or diſappointments in theſe diverſions, and therefore never to deſign gain or profit, but health and recreation in them. And then I think there

is no lawful Diverſion, but may be ſafely uſed ſome times. If I uſe it not too often, ſo as to make it my buſineſs and employment, and if I always obſerve a *Decorum*, to do nothing, though lawful in it ſelf, at an improper time, or which is not fit for my age, place, and ſtation. For that may be fit for another, that is not fit for me: and I am ſo far from the common cuſtome of the World, of cenſuring others for what they commit themſelves, that I can very patiently bear with many things in another, which I will not take the liberty to do my ſelf; for I can lawfully and commendably abridge my own liberty, but I cannot ſo well impoſe on, or charge, or cenſure others: There may be more excuſes made for others than for me: and therefore in all doubtful caſes, I chooſe rather to confine my ſelf, than other men.

And by my thus managing my ſelf in theſe little and common caſes, I ſhall not only keep my Conſcience clear, and live inoffenſively before God and men, but ſhall alſo contribute to the keeping up Peace, and friendſhip, and good correſpondence among Men, Members of the ſame Church and Nation: For I direct all my actions, as far as I can, to the publick good, and I always wiſh that the publick may flouriſh rather than my ſelf, and wiſh that another may have this or that place or employment, rather than my ſelf, if he will manage it better, and be more uſeful to the publick. And from this Principle alſo, I will even venture or part with all, to do real ſervice to the publick, and am neither covetous nor timorous, whereever the good of the Publick is concerned. And however in a matter of a *private* concernment, I may yield up my own rights to

pleaſe others: Yet in what the good of the *publick*, either as to Church or State is concerned in, I will by no means recede from my juſt rights, out of any kind of fear or complaiſance; for in ſo doing I ſhould rob Poſterity, I ſhould rob not only my ſelf, but all that I love moſt, and that depend on me; and betray my truſt, and lay a foundation for a publick miſchief and ruine, and to be ſure God will require ſuch injuſtice ſeverely at my hands.

CHAP. VII.

An earneſt perſwaſive to continue in the Church of England.

SUch is my Belief, and ſuch is my practice and carriage, according to the Doctrine and Commands of the Church of *England*, and therefore I think a man but little underſtands Chriſtianity, or hath not any peaceable inclinations that finds fault with it, and that doth on any account ſeparate from it.

For firſt, it is *the Church*, which is by all kind of Lawful Authority *Setled* and *Eſtabliſhed* in our

Nations. And therefore if there be any obedience due to any Commands of Governours in Church or State; Communion with the Church *eſtabliſhed* here, is a duty; unleſs a man can ſhew any expreſs Commands of God to the contrary, which a man will be ſo far from finding in Scripture, that he will find much there to oblige him to continue in it: For where ever Government in general is eſtabliſhed, and obedience to Governours enjoyned, it ought to be reckoned as ſpoken of our Government or Governours Eccleſiaſtical and Civil, as well as of any other in the world.

But we are not only obliged to communicate with the Church, becauſe it is Eſtabliſhed among us, but becauſe we ſee it hath all right to be Eſtabliſhed, as being ſo agreeable to Scripture; the Practice of all Antiquity, eſpecially the firſt and pureſt, is ſo well fitted to anſwer

anſwer the very end, and deſign of a Church, and purſues thoſe ends ſo fully, as well as that it hath had a conſtant immemorial preſcription among us. For at the Reformation, we did not begin anew to frame and form our Church, but kept the eſſentials of a Church which we found eſtabliſhed, and only corrected thoſe Errors, and reformed thoſe Abuſes which had by degrees and length of time, or eſpecially by the prevalency of the Biſhop of *Rome* and his Agents, crept in among us. For as we were not Converted at firſt from *Rome*, ſo nor did we at firſt receive ſuch a Chriſtianity as is now taught and practiſed at *Rome*, but ſuch as is now eſtabliſhed in our Church. Nay we can ſhew that we were a ſetled Church before they came among us; They indeed brought a great many bad things among us, which we at laſt threw out, and in our Reformation we departed from them.

them only in what they had departed from the True Church of Chriſt, and from themſelves, in the firſt Ages, as our Canons ſpeak.

So that our Reformation was neither a *Schiſm*, nor doth it countenance any *Schiſmaticks*, or excuſe any Separation from our ſelves. For we can ſhew that all that are born in theſe Countreys are more under the Eccleſiaſtical Government of theſe Countreys, and more bound to Communicate with us, than we are under the Biſhop of *Rome*, or bound to Communicate with him: And they can never ſhew the like reaſons and grounds of their ſeparating, or diſſenting from us in Doctrine or Diſcipline, as we can for our Believing and acting otherwiſe than the Biſhop of *Rome* doth. So that if any People Born and Baptized in any Church under Heaven, have a duty incumbent on them, and ought to continue in that Church, I am ſure

we in *England* have at leaſt ſo much as they have or more. So that either there is no neceſſity of continuing in any Church in which men are Born and Baptized, or there is a neceſſity for us to continue in our Church.

Indeed we confeſs our caſe is on many accounts very hard, by reaſon of the ſeveral Adverſaries that we have on either hand; but yet even this ſeems ſomewhat to ſpeak for us, our Church being in this, like Virtue it ſelf; which conſiſts in a mean, between two extreams; or as King *Charles* the Martyr expreſſed it, like our Bleſſed Saviour who was Crucified between two Thieves. For ſuch, and ſo different are our Adverſaries, that whatever we do, we are ſure to be blam'd and accuſed by one ſide or other. But as Mr. *Hooker*, Dr. *Falkner* and others, have abundantly made out the *Lawfulneſs* of all our Inſtitutions, ſo he that conſiders

what

what oppoſition is made againſt us on every ſide, and what proviſion we muſt make againſt objections, tho' of different and contrary natures, will ſee the *prudence*, and even *neceſſity* of whatever is enjoyned among us. So it is confeſſed that by our retaining the *Epiſcopal Government* in our Church we anger ſome, and yet if we had omitted or rejected it, we had more injured our ſelves, and our cauſes, and more juſtly offended others.

By our inſiſting ſo ſtrictly on our *Ordinations*, we are liable to complaints from ſome: and yet if we did neglect and not inſiſt on them, we ſhould ſubject our ſelves to juſter accuſations. Our having a *Liturgy*, diſpleaſeth ſome; but if we had not had a *Liturgy*, we ſhould have anger'd more, and injured Religion. If we enjoyn any thing, if it be but a *rite or ceremony* in the Service of God, ſome blame us, and yet if we ſhould enjoyn nothing,

but

but leave all at liberty to do what they would, nothing could follow but Confusion.

The Ceremony of the *Sign of the Cross*, some blame us for using it so much, others blame us for using it no more. So that all men must needs see that it is impossible for us to live without offence: our wisest course therefore surely must be, next to consulting what is necessary for Religion, for us so to order things as to displease least, or seeing we cannot please all, yet to please some; especially those who seem to have more of reason on their side. And this is the rule which I think we have exactly followed. For there is nothing in our Constitution against which exceptions are taken by any, but what we have out of Christian Charity and Condescension retained or enjoyn'd, as far as we can, and as Christianity allows to satisfie and please some others of our scrupulous

lous Brethren. And I know no one thing tho' the moſt plauſibly argued againſt by ſome, but would have been liable to greater objections if we had not ordered it ſo. And therefore, I verily believe there is no man that conſiders our caſe, ſtands in our place, and weigheth impartially Truth according to Scripture and Antiquity, and that would with all take care to provide againſt, and to avoid all the objections that this or that party of men makes againſt us, but will ſee a plain neceſſity for our enjoyning and acting in every caſe as we do.

I am not therefore ſtartled to ſee ſome on all ſides to oppoſe us, for I am ſenſible that if we acted otherwiſe than we do, we ſhould render our ſelves liable to greater oppoſition and contradiction on one hand or other. So for inſtance, if we uſed and inſiſted on more Ceremonies, our other Diſſenters would think they had more juſt

reaſon

reason to complain: if we used not so many, the Church of *Rome* would have greater advantage against us. Besides I consider, that nothing can be enjoyn'd, much less can a whole frame of things be laid, but that some people may take offence at it, and objections may be raised against it. Therefore the Rule that we go by in our Church is this, *First*, we take care that nothing necessary be omitted, nor any thing untrue be taught, or unlawful be enjoyned, but that the whole frame of things may be so contrived, as shall conduce most to the advancement of True Devotion, and the rational and decent Service of God. Governing our selves all along by the Scripture, expounded especially by ancient practice; for we would not have it said that we are such a number of men as never were in the world before, but that we are such, and so Constituted, as we are confident the Primitive Martyrs and

holy

holy men of old, would have joyned in Communion with, we living by ſuch kind of rules as they themſelves practiſed. And *then* in the next place we conſult what will diſpleaſe others leaſt, or be leaſt liable to miſtakes and objections, for we comply with either ſide as far as we can without forfeiting truth, or laying our ſelves open to a juſt reproof and accuſation; and accordingly it is obſervable that ſome things we have abrogated, that were formerly practiſed by us, others we have changed and altered, and ſome thing we have recalled and revived, which was formerly omitted, and all this as we deſigned to gain the more, and do the more good; tho' ſo uncharitable have our Adverſaries been, as even to charge this on us as a fault, and put a bad interpretation on this our ſo Chriſtian Condeſcenſion.

On ſeveral other ſuch accounts do we juſtly think our Church very

hardly

hardly uſed. It is generally very affecting to complain, and people naturally pity them that ſuffer, whatever the occaſion is, eſpecially it is popular to complain of what is eſtabliſhed; it goes with many for a ſign of Courage and of Conſcience, for a man to find fault with the Publick. Now the Church of *England* being by Law Eſtabliſhed, it can never want enemies for that very reaſon. If it be the Eſtabliſhed Religion, it muſt have Laws for its fence and ſecurity. Theſe Laws muſt have ſome kind of Penalties to inforce them, or elſe they ſignifie nothing. If theſe penalties are inflicted, it affords matter of complaint and clamour; if they are not inflicted, yet they ſerve as well for men to complain of the ſeverity of the Laws againſt them, and ſo they are great gainers by theſe Laws. For it is popular to plead Perſecution, as well as advantageous, not to ſuffer by it.

Nay,

Nay, our Adverſaries gain Reputation againſt us ſometimes by their ſuffering, though the moſt juſtly. For if they ſuffer for Sedition, or Treaſon againſt the State, They will give out, that they ſuffer for their own Religion, and by our Religion; and this is often ſufficient to create pity towards themſelves, and incenſe men againſt the Church.

I mention all this, that Men may ſee the common grounds of clamour againſt the Church, and may not be ſurpriſed at it, nor tranſported againſt the Church, by reaſon of it. For you ſee, whilſt it is the eſtabliſhed Religion (which I hope in God it will for ever be) it will and muſt be expoſed to ſuch kind of difficulties and objections, which every man muſt learn to conſider, and endeavour to prepare and fortifie himſelf and others againſt. For indeed it hath no other objections lying againſt it, than will lie againſt

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the best frame of things in the World, if established and made the National Religion. Of the best thing in the World, men may say, *it doth not please them, they do not like it*, but that ought not to go for an objection, unless they shew their reasons of dislike, and I think that all the reasons of dislike which have been urged hitherto, our Clergy have so fully answered, as to be sufficient to take away all scruples out of the mind of rational and unprejudiced Men: Some other Objections have long lain on us, especially that of our inclinableness to Popery, and that we wanted only an opportunity to shew our selves, and to bring it in. A few years ago it was both in Sermons and printed Pamphlets daily thus propheſied concerning us. But I hope that all Men now see how little truth there is in this, and that the Clergy of *England* are no friends to Popery. And yet if we

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conſult the beginnings of Separation among us, we ſhall find, that the fear of our Clergies deſigning to bring in Popery, was the Principal occaſion and motive to Separation from us. And indeed whilſt thoſe fears laſted, there was ſome little ground for what they did, if their fears were real, (though ſtill they ought to have examined our Principles, and not to have judged ſo ſeverely of us by way of Prophecy) But now I muſt needs ſay, I think they are bound in Conſcience to return to us, the very Foundation of their diſſenting and ſeparation being taken away, or elſe they ſeem unexcuſable before God. For ſurely no conviction can be greater than this, which hath now been given of the Church of *England*'s being no favourer of Popery. And I hope in God, that ſeeing the main Objection is removed, they will have more of the peaceable Chriſtian in them, than to ſtudy for

or new Arguments to justifie their separation.

And on occasion of this Objection, that lay so long against us, I must for God's sake beg of all men to take heed, especially of this kind of Prophetical Objections, that we *will be*, or *we would be so or so*, of *this or that Party*, if we had an opportunity, for this is an Objection that is easily made, and yet is scarcely possible to be answered, and therefore is on all accounts the most unchristian and worst kind of slanders. Indeed in reference to *Popery*, it hath pleased God in wisdom and goodness to give us a full occasion and opportunity to shew and clear our selves, and to evidence the falseness of that accusation. But now if we should be accused of being secretly *Jews*, *Socinians*, *Mahometans*, or the like, what possibility is there of our sufficiently clearing our selves, unless they would that God should bring

us

us into the ſame kind of Tryals a
to thoſe Religions. But I ſee no
what occaſion there is for men t
be put to *Prophecy* concerning us
The Doctrine of the Church o
England, is as legible, and as eaſi
ly underſtood as that of any othe
Church in the World. Every ma
ſees what opinions the Clergy
are of, for they ſubſcribe and aſſen
to the Book of *Articles*, and *Ho
milies*, and to the Book of *Common
Prayer*, many have alſo ſome re
gard to the Articles of *Anno* 1640
They take the Oaths of *Allegiance*
and *Supremacy*, and the *Teſt*, re
nouncing *Tranſubſtantiation*, and
other bad doctrines and practices
of Popery, and give all the Securi
ty that one man can give another
of their reality and ſincerity as to
what they profeſs. And now for
men to ſay, notwithſtanding all
this, that they are ſecretly, and
in their hearts otherwiſe affected
and to Propheſie that they will
whe

hen they have an opportunity to troduce ſome bad Doctrines or ractices contrary to what they ow Profeſs, is moſt highly con-rary to Chriſtian Charity, is an U-rping the place and prerogative f God, in judging of mens houghts; nay more, it is a con-emning men beforehand, for what hey will do, or at leaſt for what thers think they will afterwards: hich ſurely is the moſt ſevere and njuſt way of proceeding in the World.

Let us then be conſtant and per-everant in the Profeſſion of Reli-ion, and the Doctrines taught in his Church, and in the exerciſe f Devotions uſed and encouraged n it. This is the way, by the leſſing and aſſiſtance of God, to eep our ſelves from falling into ny evil Opinion and Practice,; hilſt we continue in it we are ſure e are in God's way, and ſo may

hope for his bleſſing. On a ſtric
ſurvey of the State of Religion i
the World, I am ſure I can fin
no particular Church, or numbe
of Chriſtians, but may have mor
ſaid againſt it, than can be ſaid a
gainſt the Church of *England*.
We give to the Word of God it
ſupream and Infallible Author
ty and Preeminence, and we giv
alſo to the Commands, and t
the Inſtitutions, and Practice
of good and holy Men the
weight, and reſpect, and deferenc
alſo. In the Worſhip and Ser
vice of God, we keep the mea
between Superſtition or diſtract
ing gaudineſs, and too great un
decency and ſlovenlineſs, betwee
burdenſomneſs and multitude o
Ceremonies, and a want of be
coming carriage and reverenc
before God. All things that ar
neceſſary or uſeful, we find her
enjoyned, taught and practiſed
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and this without the mixture of any thing that is dangerous and hurtful. We are confident and sure of our own being in the right, but yet dare not condemn absolutely all that differ from us, as Reprobates, which though it is no excuse or security for them that are in a bad way, yet is a sign of our Charitable Christian temper. We received our Religion at first, as pure as any other Church, at length we found we had varied from the Truth, and then we reformed our selves, as to *Authority*, as regularly as could be; nothing being done among us by multitude or with tumult, but by the Supream Authority of our Governours in Church and State, the King, Parliament and Convocation. And the *rule and method* by which we went and guided our selves in our Reformation, was as good as was possible,

ſible, Scripture the Word of God exactly and nicely examined, and eſpecially as it is expounded by the Primitive Church: and nothing was done, or left undone, but what was agreeable to both. And we ſtill deſire to be tried and judged by the Scripture, ſo Interpreted by the Ancients. For if we in any thing now differ from the Ancients, it is only in ſuch ſmall things as they did differ in from one another, without breach of unity, or in ſuch things as it is in the power of every National Church to appoint or alter, in reference to its own particular caſes, and circumſtances. And ſo very well aſſured am I of this, that all I would deſire of the Enemies of our Church, is, that they would read the Ancient Fathers, or firſt Chriſtian Writers, eſpecially in the firſt Ages of Perſecution, and then deſire them to judge according

ding to the Rules by which the ancient Church proceeded, whether they do not in their Conscience think, that those good and Holy Men, if they had lived now, would have maintained Communion with us, and rejected Communion with them, and I dare be bound to stand to their own Verdict and Judgment. And as this is a matter of great comfort and satisfaction to us, so methinks to others, it must be but a melancholy reflection for them to find themselves such a kind of Christians as never were, nor would have been born with in the World before. And as we were thus by good *Authority*, and by a *good Rule* modell'd at first, so I thank God I think I can truly say, that we have in a good measure carried our selves answerably to our excellent Religion. Perhaps History cannot give us an instance

of ſo many Men acting ſo honeſtly, prudently and uniformly, against all Enemies on every ſide; and in the moſt difficult Caſes, as the Members of our Church have done in this late conjuncture: they have had no conſideration of their own Intereſt or ſafety in compariſon of their duty. When our Clergy oppoſe *Rome*, we are ſure they do it purely for Conſcience, for it would be vaſtly more for their Temporal Intereſt, Power and Authority, to bring in Popery. Whatever diſcouragements they have found, they ſtill Preach up, and perſwade Loyalty to the *King*; and by the Doctrine of Paſſive Obedience to Temporal Authority, keep People from Rebellion, notwithſtanding they have ſo often been jeered and abuſed with it: but yet out of modeſty, ſeldom inſiſt on the obedience that is due to *the Church*

and Eccleſiaſtical Authority, tho' there is as much obedience due to her, as even to the Church of *Rome* from her Members. And we may be ſure that God will vindicate, and require it as much, as if it were more imperiouſly inſiſted on. For Duty is not the leſs, but the more due, the greater the mildneſs, the forbearance, and the kindneſs is of them, to whom it ought to be pay'd. As Saint *Paul* deſerved never the leſs reſpect and obſervance, though he did not uſe his Authority, nor take ſo much on him, as he might have done, as an Apoſtle of Chriſt, ſo truly Chriſtian and Apoſtolical a Carriage, and Conduct in all theſe reſpects, cannot go without a moſt ſignal bleſſing.

And how poſſible ſoever it is for Salvation to be had in other ways, yet we are much ſurer and

ſafer here, than we can be in departing from it. This is the way that God expects we ſhould walk in, he having not only in his abundant Mercy placed us here, but alſo by all kind of Arguments recommended it to our Reaſon and Judgment. How unpardonable therefore muſt it be to leave this Church, how unjuſt to betray it, and not to maintain it, by all the lawful means that we are able, how accountable to God and Man ſhall he be, that occaſions, contrives, or yields to the ruine of it?

But by perſevering conſtantly in the Doctrines taught, and the Devotions practiſed in this Church, we ſhall pleaſe God, adorn our Religion, eſtabliſh the Church, and get a great and laſting Bleſſing to our ſelves, *which God of his infinite mercy grant, for the ſake of Jeſus Chriſt our Lord.*

F I N I S.

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